CHRISTIAN REFLECTOR.

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CHRISTIAN REFLECTOR,

A Religious & Family Newspaper,

PUBLISHED WEEKLY,

IN BOSTON, MASS., AND NEW YORK CITY,

BY WILLIAM S. DAMRELL.

OFFICE, No. 11 CORNHILL, BOSTON.

TERMS.

The CHRISTIAN REFLECTOR is published at Two Dollars year, payable always IN ADVANCE. Individuals or companies, paying for six copies in advance, by one hand, shall have a seventh gratis; or so paying for eleven copies, shall have two copies gratis; or fifteen, shall have three copies gratis; or nineteen, shall have four copies gratis. Ministers who will procure five subscribers, and pay $10, shall have a sixth copy gratis.

The paper will be sent to subscribers by MAIL, unless otherwise ordered.

Subscriptions will be received for six months, at $1,25, paid in advance.

Subscribers can commence with any number.

No paper can be discontinued, unless notice is given one month beforehand, and all arrearages are paid, except at the discretion of the proprietors.

☞ All papers will be forwarded, until an explicit order for a discontinuance is received; and whether taken by the subscriber or not from the place where they are deposited, he will be held accountable for the pay until he orders a discontinuance, and pays up all that is due.

☞ All communications, POSTAGE PAID, will be attended to. Address the Publisher.

☞ These conditions will be strictly adhered to.

☞ Advertisements inserted on the most liberal terms.

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The laws declare that any person to whom a periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the publisher that he does not wish for it.

If papers are sent to a Post Office, Store, Tavern, or other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Store or Tavern keeper, &c., is responsible for the payment, until he returns the paper, or gives notice to the publisher that they are lying dead in the Office.

POST OFFICE REGULATIONS.

Extracts from the "Instructions to Postmasters," p. 80, sec. 118. "In every instance in which papers that come to your Office, are not taken out by the person to whom they are sent, you will give immediate notice of it to the publishers, adding the reason, if known, why the papers are not taken out.

REMITTANCES.

Our friends are particularly requested to forward money current in Boston, if possible. Where uncurrent money is sent for subscriptions, it must be of a solvent, *chartered* bank, in good repute, free of postage.

POST OFFICE REGULATIONS.

"A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

AGENTS
FOR THE REFLECTOR.

DEA. WILLIAM CHURCH, No. 228 Hudson St., for the *city* of New York.
CHARLES H. HILL, Worcester and County, and will supply post-riders.
EUCLID B. HOUGHTON, Wrentham, Mass.
Joseph Atkins, Buffalo.
T. B. Underwood, Thompson, Ct.
H. Bacon, Foxboro', Mass.
H. A. Drake, Sturbridge, Mass.
A. L. Post, Montrose, Pa.
Perry J. Chase, Providence, R. I.
John F. Pope, New Bedford, Mass.

TO OUR PATRONS.

We have suffered the names of a number of persons to run over their year, in consideration of the great difficulty of their transmitting such funds as we can use. It will not do to continue this lenity. At the close of the first quarter, we shall make a wholesale sweep of delinquents out of the State, and shall refuse to renew their papers, *unless the subscription is paid in advance.*

Selections.

Fervent Preaching.

While the church of Christ should be well indoctrinated, and made thoroughly acquainted with the system of redemption, it is equally necessary that all her members be brought into active service. A *knowing* church and a *working* church, cannot fail to be both steadfast and useful. But Christians may be "*sound in the faith,*" as the result of personal application to the Scriptures, and an instructive ministry, and yet fail to perform that amount of labor, requisite to the prosperity of the church and the conversion of sinners. And if it devolves upon the minister to instruct the people of his charge, is it not also his duty to create, so far as he is able, a feeling of interest in the things of which he treats? I know it may be said that rich gospel instruction furnishes powerful incentives to action. While this is undoubtedly true, it is also a truth confirmed by experience and observation, that the preacher may administer sound instruction from Sabbath to Sabbath, and yet fail to interest; without which, it is impossible to benefit.

By *fervent preaching* I do not mean that the preaching of the gospel must be accompanied with the stamping of the foot, nor the smiting of the Bible and pulpit with the fist; but a holy fervor and melting of heart, accompanied by a degree of energy which will not fail to impress every mind with the importance of the truths spoken. A dull and lifeless manner of preaching the gospel cannot, according to the laws of mind, excite an interest. It is said of a very celebrated sermon, now extant, that many of the congregation slept under its delivery: and yet in this sermon are embraced principles of a most stirring character. It is true some would sleep if an angel from heaven should preach; but sound instruction, united with a holy fervor, will almost invariably secure general attention. Fervor was a prominent characteristic of the preaching of Christ and the apostles. Language so pathetic as that employed by the Saviour, could not have flowed from a cold heart. "O! Jerusalem! Jerusalem! thou that killest the prophets and stonest them that are sent unto thee, how often," &c. Behold him also bathed in tears, saying, "If thou hadst known, even thou, at least in this thy day," &c. &c. Mark the apostle Paul in Ephesus, "for the space of three years, warning every one night and day with tears." The same is true of eminently successful preachers since their day. Luther inveighed against popery with a heavenly pathos. Whitefield proclaimed salvation with an earnestness which secured the most fixed attention.

In the preaching of Christ and his apostles there is a happy combination of instruction and fervor. Hence their hearers were both instructed and aroused, enlightened and moved. In this respect ministers at the present day should strive to imitate them. While they enter the sacred desk with the good seed of the kingdom, they should sow it with a warm heart and holy animation, if they would "come again rejoicing, bringing their sheaves with them." But the difficulty is, it is either instruction without fervor, or fervor without instruction. Happy and useful is that minister, in whose preaching the two are united.

But how can a minister of the Lord Jesus be otherwise than fervent in his preaching? His work is one involving trembling responsibilities. The solemn judgment where he must soon be tried, and eternity with its fadeless glories on the one hand, and its dreadful woes on the other, are just before him. Souls destined to rejoice on the right hand, or weep on the left, are constantly under his influence. If he ever preaches without a heavenly fervor, it must be when these things do not weigh upon his spirits.

If the preacher of righteousness would be to his people like a cloud full of rain when he comes before them, he should abide near the fountain of the waters of life, for

"When one that holds communion with the skies,
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

N. Y. Register.

Remarkable Conversion from Infidelity.

It was at the close of a delightful Sabbath in August, that the church in —— street were enjoying a spiritual and refreshing prayer-meeting. The spirit of brotherly love pervaded the meeting, and the remarks of the pastor and brethren were distilling upon the assembly, as dew upon the tender herb. In a word, the Saviour was there, and all could exclaim, "It is good for us to be here."

Towards the close of the meeting, a stranger came forward, and in a very unobtrusive manner, stated that he was a resident of another State, at a distance of more than one thousand miles; that he was unused to public speaking, but such was the overpowering influence of the meeting on his feelings, that he could not refrain from declaring what great things God had done for him. He and his wife had, for many long years, been avowed infidels. He had looked with contempt upon the gospel, and hardened his heart against God. He had reviled and hated the friends of Jesus, and was, in a word, without God and without hope in the world. But, notwithstanding his long-continued rebellion and disobedience, the goodness of God followed him, his property increased, and one son and two daughters cheered the social circle, and presented before him a motive for persevering effort in the prosecution of the business of his calling. That son was the idol of his father's heart. It was so ordered, in the providence of God, that he should go from home for a season, and while absent, he was led to seek the salvation of his soul, and was happily converted to God. No sooner was he converted, than he thought of his infidel parents, and with all the filial affection of a disciple of Jesus, he hastened home to declare to them what God had done for his soul, and to persuade them to flee from the wrath to come.

This news and this message were not only unwelcome, but awfully distressing to his parents. They thought their son had become a fanatic, and if he continued thus, all their hopes were buried forever. There appeared to the father but one alternative; either the son must give up his religion, or he must be expatriated from his inheritance, never again to enter his father's dwelling; and, strange to tell, to this unnatural resolution, the mother consented, and the lovely boy, till now the cherished object of their best affections, was turned out of doors, to wander they knew not where—but God was with him. He went to the barn and poured out his soul in prayer. Thence, inspired by the spirit of his Master, he went around among his neighbors, telling them what God had done for him, and exhorting them to seek the Saviour. The fruits of his pious efforts were soon apparent—numbers were brought to rejoice in God, while others were anxiously inquiring what they should do to be saved. The father heard of all this, and the agony of his mind was indescribable. He was unhappy—he was miserable—he knew not why, but he was like the troubled sea, which cannot rest, whose waters cast up mire and dirt. It was under these circumstances, that the son presented himself to the father, and asked permission to have the use of an untenanted building owned by him, for holding a public weekly prayer meeting. This was a new source of trial to the already deeply afflicted father. He would have given almost anything, rather than his son should have asked the favor—yet he dared not deny him. There was an inward something that forbade it, and he reluctantly consented. Soon after it was found that the two daughters had, unknown to their parents, from time to time, attended the meetings, and they too were made the subjects of the same grace. If aught had been wanting to fill the cup of his father's sorrow, it was now full. These mistaken parents thought their all was gone. For the next world they had no hope, and in this, what could they promise themselves, since their children had become pious? The father at last thought he would make one more effort to reclaim, as he conceived, his lost son. He accordingly drew up a paper, in which the meetings held by his son were reprobated, and their discontinuance insisted on—and with this paper he went to his neighbors for their signatures; but what was his surprise, when not one of them would sign it, but all expressed themselves friendly to his son, and gratified with the course he was pursuing. The father went home. The Spirit of God troubled him, and he could not rest. The prayer-meetings went on, and happy scores were converted to God; and without any pastoral help, the young outcast, the stripling boy, was laboring in season and out of season, in the cause of his Lord and Master.

One evening the father was going by the place of meeting, and as he went, the congregation were singing the simple words,

"I'm bound for the kingdom,
Will you go to glory with me?" &c.

They went to the father's heart as a nail fastened in a sure place. Ah! thought he, there must be a reality in this religion, or my son and my neighbors would not be so persevering in it. They are happy. They are bound to heaven—but I, ah! whither am I going? Conviction fastened on his soul. His trembling limbs refused to carry him by that place of worship. He entered it, and with cries and tears entreated the prayers of the people. Prayer was heard, and God converted his soul. His wife soon became a subject of grace. The son was received to the father's and mother's embrace, and a more happy family the world never knew. The son is now an ordained minister of the gospel, publishing the news of salvation to listening and admiring thousands. The father is a devoted Sabbath school teacher, and the whole community around them, rise up to bless God for the faithfulness of that outcast son.

J. S.

The Mechanism of Man.

"I am fearfully and wonderfully made."—Ps. 139: 24.

Fond atheist! could a giddy dance
Of atoms blindly hurled,
Produce so regular, so fair,
So harmonized a world?

Why do not Libya's driving sands,
The sport of every storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous wretch; thyself survey;
That lesser fabric scan;
Tell me, whence the immortal bust,
The god, the reptile man?

Where wast thou, when the embryo earth
From Chaos burst its way,
When stars exulting sang the morn,
And hailed the new-born day?

What fingers brace the tender nerves,
The twisting fibres spin?
Who clothes in flesh the hardening bone,
And weaves the silken skin?

How come the brain and beating heart,
Life's more immediate throne,
(Where fatal every touch,) to dwell,
Immailed in solid bone?

Who taught the wandering tide of blood
To leave the vital urn,
Visit each limb in purple streams,
And faithfully return?

How know the nerves to hear the will,
The happy limbs to wield;
The tongue ten thousand tastes discern,
Ten thousand accents yield?

How know the lungs to heave and pant,
Or how the fringed lid,
To guard the fearful eye, or brush
The sullied pall unbid?

The delicate, the winding ear,
To image every sound,
The eye to catch the pleasing view,
And tell the senses round?

Who bids the babe, new launched in life,
The milky draught arrest,
And with its eager fingers press
The nectar-streaming breast?

Who with a love too big for words
The mother's bosom warms,
Along the rugged paths of life
To bear it in her arms?

A God! A God! creation shouts,
A God: each insect cries;
He moulded in his palm the earth,
And hung it in the skies.

So Many Calls.

BY MRS. H. E. BEECHER STOWE.

It was a brisk clear evening in the latter part of December, when Mr. A——— returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in the chair looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow—what could be the matter with Mr. A———? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal religious charities of the day—and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not well know how to reply.—"People think," soliloquized he to himself, "that I am made of money, I believe, this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets—curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity—then there are the bills for the girls and boys—they all say that they must have twice as much now, as before we came into this house—wonder if I did right in building it?" And Mr. A——— glanced uneasily up and down the ceiling and around on the costly furniture, and looked into the fire in silence—he was tired, harassed and drowsy, his head began to swim, and his eyes closed, he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A——— asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A——— presented him with a paper. "It is your last year's subscription to Missions," said he, "you know all of the wants of that cause that can be told you; I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself, Mr. A——— was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuse which had appeared so satisfactory to him the afternoon before. The hardness of the times—the difficulty of collecting money—family expenses, &c.

The stranger quietly surveyed the spacious apartment with its many elegances and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society; have you any thing to add to it—you know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means—do you not feel called upon to add something to it?"

Mr. A——— was very uneasy under this appeal, but there was something in the still, mild manner of the stranger that restrained him; but he answered that although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words, reminded him of its well-known claims, and again requested him to add something to his donations. Mr. A——— became impatient.

"Have I not said," he replied, "that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and the sums required were moderate—now the objects increase every day; all call upon us for money, and all, after we give once, want us to double and treble and quadruple our subscriptions; there is no end to the thing—we may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled to his soul:

"One year ago to-night, you thought that your daughter lay dying—you could not sleep for agony—upon whom did you call all that night?"

The merchant started and looked up—there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression, that awed and subdued him—he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you should leave a family of helpless children entirely unprovided for, do you remember how you prayed—who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone, "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless, when you spent days and nights in prayer, when you thought you would give the whole world for one hour's assurance that your sins were forgiven you—who listened to you then?"

"It was my God and Saviour!" said the merchant with a sudden burst of remorseful feeling, "Oh yes, it was He."

"And has he ever complained of being called on too often," inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night and ask no more of Him, if he from this night will ask no more of you?"

"Oh, never, never, never!" said the merchant, throwing himself at his feet, but as he spoke these words the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"O God and Saviour! what have I been saying? What have I been doing?" he exclaimed. "Take all—take every-thing—what is all I have, to what thou hast done for me?"

One Hundred Years hence.

Let the truth of the Bible go before this land, and we shall be a holy people. Put out the lights of the Bible, and we shall roll back to heathenism, and the funeral pile will be erected on the ruins of our institutions.

The territory covered by this nation is supposed to be sufficient to contain and furnish the means of support for 2,000,000,000 of people. We now have 14,500,000. In fifty years, we shall have 50,000,000. In fifty years more, 232,000,000. Of the fourteen millions who now inhabit our land, one half are adults. Of these, about one million are pious, and five millions are not pious, but restrained, controlled by the Bible. Fifty years hence, we shall have at the same rate, twenty millions of adult population who make no profession of religion.—These will leave twenty-eight millions of children. Then we shall have four millions belonging to the church with six millions of children. Where now we have one theatre, then we must have four; where now we have one jail, then we shall have four; if now we have one paper devoted to the dissemination of blasphemy and impiety, then we shall have four; if we have one duel in Congress now, then we shall have four duels. In fifty years more, we must have sixteen blasphemous newspapers, and sixteen duels, where we have one now: and seventy years after, we must multiply all this by eighty.

I have made this calculation on the supposition that population doubles every thirty years. But suppose the increase is but half that rate; at the end of one hundred and seventy years we shall have a population of 500,000,000. Then what standing armies, what jails, what gibbets will be necessary to keep such a population under restraint! Then crime and wrong, bloodshed and passion, and fury will spread over our land; and from the mountains of the north to the gulf of the south will rise up one universal wail from its wretched inhabitants. Then will they flee to the strong arm of despotism. O! to say nothing about eternity, if we look only to this world, and see what we are coming to, where is the heart that does not feel that one great and mighty effort of Christian influence must be put forth upon the rising generation of the land, as the only means of saving this nation?

Rev. Mr. Todd.

The Converted Native of Raratonga.

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island, which office for twelve years he faithfully discharged. Well do I remember, at a time when we were involved in much perplexity, owing to dispute about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, if possible amicably to adjust the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceeding?" I could not but reply in the affirmative. "Then I go, regardless as to the consequences. God can, and will protect me." He, without a weapon of defence in his hand, passed through the district of these desperadoes, amidst the scoffings and revilings of all. The subject of contention was calmly debated; he returned home, and in a few days, all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of "undefiled religion," roused some of his inveterate enemies to acts of most cruel revenge; even the destruction of himself and family. This they attempted by clandestinely setting fire to his house, when he and his family were asleep. But He who neither "slumbers nor sleeps," mercifully preserved the life of his faithful servant, and of his family. They only escaped, however, with [illegible] consumed. On discovering the fire, the first thing he endeavored to secure was what he considered his greatest treasure' a portion of the sacred Scriptures, viz, the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it, lost his all. The consequences of this fire did not end here; it communicated to the house of his son adjoining, which was speedily destroyed; then to our large chapel, which also was soon level with the ground. Large flakes of fire passed by and over our dwelling; but through the timely exertions of the natives we were mercifully preserved from danger. Soon as I saw him, I said, "Alas! Tupe." "O teacher," he replied, "the book of God is consumed! My house, my property, never regard, but oh, my book, my book! and, oh, the house of God; will not God punish us for this?" The next morning I had the gratifying pleasure of presenting him with another copy of the book, which he so much prized; it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, *eitoa, kia ka*, "It serves him right, let it burn."

The very first thing which occupied the attention of our valued friend the following day, was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures be taken for the re-building of the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply. *Koia ia e tama, mea meitaki*, "Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply. He then said to me, "Teacher, be not cast down at what has happened. Let them burn—we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior, Tuaivi, and Pa, our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber, for the erection of another chapel; the whole body of chiefs and people in their train.

In calling to mind these by-gone days, there is a certain something which fills the mind with pleasure of no ordinary kind, and leads the observer of Divine Providence to admire the rich, free, and sovereign grace of God, in thus raising up instruments from the rough quarry of nature, to carry on his great and eternal purposes of mercy in man's salvation.

REV. C. PITMAN.

Am. Bap. Mag.

What will it Cost.

There is great practical importance in that question. Worldly sagacity seldom fails to ask it, in view of enterprises involving pecuniary expenditure. And it is the careful pondering of this question that turns the scale. The man can comply or refuse, venture or retire, according to the settlement of this question.

The same wisdom, carried into the moral world and employed in settling questions of moral conduct, would have saved unspeakable misery in this life, and have kept millions from striking on the rocks of perdition. If men would but manfully ask this question, and sternly insist on the true answer, how many temptations, that now flutter around them on golden wings, and utter sweet music in their ears, would be seen to be in fact, but "obscene and hateful birds," whose plumage was a cheat, and whose music a lure to death.

Had a friend of ours asked this question at the right time, and suffered the answer to turn the scale, he might indeed have been in his sepulchre, as he now is, but it would not have been the demon of intemperance that placed him there. He might not have been now a sojourner in time; but he certainly would not have entered eternity as he did. Had he asked after the cost of his indulged appetite, and reckoned it up, and looked at its awful amount, the glass might have dropped from his hands, and he have been a redeemed man.

As fresh before us as if it were yesterday, is the scene, though twenty years are gone, of a young man upon his dying bed we visited. He had a noble form, native sprightliness, and gaiety of character, pleasing manners, and fair prospects of honor and usefulness in life. But he fell into the snares of the dissolute. He gave way to the baser passions of his nature, and surrendered his strength to indulgences that gave him in return pollution, rottenness, and death. Disease forced him into her dreadful chariot, and drove swiftly down to the dreadful precipice. And, as he went over it, all saw what sensuality did cost, with hearts weeping with regret that he had not, in a timely hour, asked what it would cost, and had pondered well the answer.

A prominent member of society was an acquaintance of ours; an officer in a moneyed institution, and so far had his feelings been interested in religion, that he had become a member of the visible church. But he faltered in the Christian race, relaxed watchfulness and prayer, came into terms of friendship with the world, and made a wide departure from the high way of an honorable Christian profession. He did all this without asking earnestly "what it would cost?" But the price he ascertained, as disease laid its strong hand upon him, and death unmasked its terrors before him, while not one ray of divine consolation entered his dark and desolate heart. He died in the bitterness of self-accusation; and if at all, was saved "so as by fire!"

What will it cost? Ask that question, disciple of Christ, as one temptation allures you from secret prayer, and another draws you into the society of the trifling, the gay and worldly. There is a price affixed to every instance of your departure from the path of holiness. There will be a sure and heavy recompense of self-reproach. Your wanderings are making the distance great between you and him, with whom you ought to walk in the closest intimacy. And when you come to retrace that distance, if indeed you ever do, you will find it a painful journey. The cost will be tears shed in anguish.

There is a vast difference between asking the question, what *will* it cost? and the one, what *has* it cost? The first by the timely appeal, may divert us from a path of guilt and woe. The second, we may be compelled to answer in the anguish of spiritual darkness, or in the hopeless sorrows of final despair.

Recorder.

Influence of Emancipation on Morality.

A correspondent of the New York Evangelist, from the Island of Jamaica, assures us that an astonishing change for the better has taken place in the condition of the people since their emancipation—that marriages are becoming more and more common, both among the whites and the blacks, and that the effects of religious instruction are increasingly apparent. A marked decrease of offenders against the civil laws is evident, and life and property are far more secure than formerly. The military force required to preserve the peace during the period of

slavery has been dispensed with, and a small police force substituted in its place —thousands of stands of arms, belonging to government, are now put into the hands of emancipated slaves as militia men, and they are called out, and drilled quarterly; and this system has been organized by the Colonial Assembly, which is entirely controlled by planters, and is an index of their fears and feelings; there are no fears of insurrection and violence; —the Island was never so quiet, while a full military establishment was maintained. The negro dances, Sabbath markets, Sabbath labor, and the slave's Saturnalia have all been voluntarily abandoned or legally prohibited; and the desire for education is universal. More than 20,000 emancipated children are enrolled in the different schools, and probably four-fifths of them are receiving the rudiments of an education; while many young men and women and even some old ones are learning to read the Scriptures.—*Ib.*

Capital Punishment.

A strong effort is making in the Legislature of Pennsylvania, as also in New York, to abolish the punishment of death. A well prepared memorial in opposition to so fanatical a measure is on foot among the friends of the Bible, and of man, and we trust will be widely circulated and signed. It can hardly be believed that good men unless under the temporary influence of a spirit at war with the best interests of society, can do aught to encourage the abrogation of the law which heaven has given to man on this subject. No sooner shall heaven's statute book be put under foot, and the penalty of death for murder be repealed, than every man's life is left insecure. As well sweep away all law and all government at once. Universal anarchy and violence are the inevitable result of legislation so preposterous, as that now proposed. Nor can we avoid the conviction, that the spirit which prompts the legislative movements referred to, is the same spirit, that unrestrained, would scatter firebrands, arrows and death over the whole extent of the land. It must be resisted strenuously, by every man who claims to be a patriot, a philanthropist, or a Christian.—*Ib.*

An Old Measure.

The Rev. Thomas Doolittle, a godly, faithful minister, of the seventeenth century, having finished prayer, looked round upon the congregation, and observing a young man who had just been put into one of the pews, very uneasy in his situation, adopted the following singular expedient to detain him;—Turning to one of the members of his church, who sat in the gallery, he asked him this question aloud, "Brother, do you repent of coming to Christ?" "No sir," he replied, "I never was happy till I came; I only repent that I did not come to him sooner." The minister then turned to the opposite gallery, and addressed himself to another member in the same manner, "Brother, do you repent of coming to Christ?" "No sir;" said he, "I have known the Lord from my youth upwards." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said, "Young man, are *you* willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and concealed his face. The person who sat next to him encouraged him to rise and answer the question. The minister repeated, "Young man, are you willing to come to Christ?" With a tremulous voice, he replied, "Yes, sir." "But *when*, sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, sir." "Then stay," said he, "and learn the word of God, which you will find in 2d Cor. vi. 2: 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.'" By this sermon he was greatly affected, and came into the vestry, after the service, bathed in tears. The reluctance to stay, which he had discovered, was occasioned by the strict injunctions of his father, who threatened that if he went to hear the fanatics, he would turn him out of doors. Having now heard the gospel, and being unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. They were both brought to a knowledge of the truth; and together with their son, were joyfully received into Christian communion.

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, FEBRUARY 23, 1842.

Temperance.

The triumphs of the Temperance cause surpass computation and defy description. We have intended to devote a portion of each number of our paper to intelligence on this subject, but such a flood of facts have poured in upon us, from week to week, that we have found even the work of selection and condensation a greater task than we knew how to perform. Our embarrassment still continues, and for aught we can see, is like to continue, until the last drunkard is reclaimed, and the song of jubilee rings through every festive hall, and blends, in joyous harmony, the "home-voices" of every family circle, in the land, or on the earth. To tell one half we hear on this subject would more than fill every column of our paper. We have no alternative but to give a *little* of what lies unselected before us, assuring our readers that it is but a specimen and fraction of the whole.

We would like to convey some idea of the extent of this wonderful revolution. We opine there is not a single State in the Union, without its Washingtonians and Temperance triumphs. Maine, from the Aroostook to the Androscoggin, has been "watered" by these cold-water men. New Hampshire has heard appeals, numerous enough, to make her forests resound with one unceasing echo, and warm enough, well nigh to melt her granite rocks; and to these she has responded as it became her. The Washington Society of Portsmouth has 3000 names enrolled on its list of members, and the number of places, in that town, where ardent spirits are sold, is reduced more than one half. In many other towns the change is greater still. Equally surprising are the returns from Vermont; and as to Massachusetts, we do not believe she has a vender of ardent spirits within her limits, whom public opinion and personal fidelity have not grievously annoyed; nor a toper, for whose salvation special exertions have not been made. The same spirit prevails through all her borders,—and the work of reform has been prosecuted with a vigor, to which we believe the annals of the moral world can furnish scarce a parallel. What has been done in Rhode Island may be inferred from the following statement. On the 25th of Nov. last, twelve persons in Newport formed themselves into a temperance society. By the first of February it had increased to 2800, beside a children's cold-water army of 600, and a Catholic society of 400, making in all nearly 4000. Like revolutions are going on through the State. As much, if not more, is true of Connecticut. In New London "they have thoroughly cleared the Augean stable." In New Haven there are one hundred reformed drunkards. In Fair Haven the society numbers 600, and in New Milford, 1000. Passing hence to the State of New York we are met with the same all-pervading influence. In the city of New York we find a society of 4000 members, surrounded with auxiliaries, embracing, within their direct influence, particular sections or particular trades. Each of these meet two or three times every week, and the enthusiasm, with which they carry on their meetings and conduct their plans, could hardly be heightened by the "inspiration of the bottle." At one meeting held a few evenings since, in behalf of the Firemen, six entire companies came out and signed the pledge! In the western counties of the State, the interest is alike intense and universal. A letter from Geneva, in the Journal of Commerce, says, "The whole region round about us presents one continued protracted meeting. Political prejudices, sectarian jealousies, and personal animosities, are forgotten, and all unite against the common enemy. Mass meetings are being constantly held. They have been recently held at Penn Yann, Palmyra, Seneca Falls, and Auburn, and on the 22d of Feb. another is to be held at Geneva." It is stated of Livingston County, that hundreds of names, in every town, have been enrolled on the pledges, and the whole face of society has been changed.

But we have not space to be so particular in this sketch. All we can say is that like statements lie before us with reference to several places in Pennsylvania, New Jersey, Ohio, indeed almost every State in the Union The Cross and Journal of Columbus, Ohio, says; "The cause is going on swifter and stronger on all sides. In this city about 1600 have taken the pledge, and the meetings are increasing in interest. Niel, Moore & Co. have given orders to dismiss all the stage drivers from their lines, who continue the use of intoxicating liquors. Many tavern keepers in different parts of the State have removed their bars and sell liquor no longer." In St. Louis, Mo. meetings are held nightly, and an immense amount of good is being accomplished. Nothing is so fashionable in Baltimore as temperance, and the Baptist Record says that in New Jersey 1500 persons have recently professed religion, and 1200 of these were reformed drunkards!

Nor is it the extent of this influence merely that commands our admiration. It not only has reached all places, but it has taken hold of all classes. While it has raised the degraded from the lowest depths of infamy and misery, and turned hovels of wretchedness into abodes of peace and comfort, it has shoved the champaigne bottle from the festal board, and the brandy decanter from the tables of the opulent and luxurious. It has entered our halls of legislation. It has obtained the signatures of Governors and Counsellors. Gov. Seward of New York, Gov. Fairfield of Maine, and we know not how many others, have signed the pledge of Total Abstinence. A judge of the Supreme Court at St. Louis, and an eminent lawyer of the same city, are mentioned as pioneers in the work that has commenced there.

The members of the Massachusetts House of Representatives have formed a Legislative T. A. society on Washingtonian principles. They held a meeting in the State House a few evenings since, which was addressed by John Hawkins, S. F. Holbrook, Doct. Channing, and several members of the Legislature.

Similar occurrences have taken place at the Capitol. It is stated that a Congressional Temperance Society is on the eve of formation—that many signers have been already obtained, and that the good work goes on apace. Last but not least, the President of the United States has spoken out on the subject, in the most decided and animating language. He says, "Mothers, and wives and children, and relatives, and friends, have cause to rejoice in the success which has so far attended the effort of the temperance societies over the Union, and the patriot, as well as the philanthropist, can do no less than wish them entire success in the great work of reformation which thay have begun." Further, at the recent levee given on the occasion of his daughter's wedding, the President set to the whole nation the bright example of a great festive scene, uncontaminated with wine, or aught that can intoxicate.

Another circumstance, we cannot omit to mention, is the almost universal devotion of the Press to the interests of this cause. Even this, however, has failed to satisfy the demand, and *new* papers have been started, for the exclusive object of advancing yet more rapidly the glorious reform. We regret that we have not space to describe particularly the merits of some such spirited sheets, as the Maine Temperance Journal, the Washingtonian, the Cold Water Army, the Samaritan, of Providence, the Organ of N. Y. city, the Temperance Advocate, of Philadelphia, the Teetotaller, of Richmond Va. and a host besides.

Yesterday, Feb. 22d, the birth-day of Washington, was observed in all parts of the country as a day of simultaneous Temperance meetings. Without doubt it was a jubilee to thousands, and developed an almost infinite number of new and striking facts, attesting to the onward progress of this great reform.

Who can contemplate such a scene of wide-spread moral action, with such glorious and stupendous results, without an overwhelming idea of moral sublimity? Who can fail to trace, in the giant strides of such a reform, breasting the force of appetite, the sway of fashion, the thirst for gain, and the might and machinations of hell, the almost visible hand of an over-ruling and omnipresent God? And what does all this indicate? Ay, what does it *promise*? Shall the friends of humanity falter in the execution of their benevolent plans, when such signs are on the moral horizon?—when every breeze is wafting to their ears intelligence like this?

That must be a dull moral sense and an obtuse intellect, which the scenes of the present are incompetent to arouse and expand; and that a faint heart which shrinks from a contest so glorious in its character, and so certain in its results, as that which is now enlisting the nobler and purer spirits of this and other lands.

For the Christian Reflector.

Slavery a Favorite Institution of God.

Mr. Editor,—I observe in "The Religious Herald," of Richmond, Va., under date of January, 1842, an article from the pen of Thornton Stringfellow, a Baptist minister, which is of too much importance to pass unnoticed. I will not ask you to copy the whole of it, as its substance may be comprised in fewer words, and as I desire to lay before the readers of the Christian Reflector some remarks on the several parts of it.

The article commences as follows:

"Br. Sands: I was induced by the solicitation of some Christian friends, to examine the Scriptures on the subject of slavery. In an essay over my own proper name, (which was published in your paper in February last,) I attempted to sustain from the Bible, the following propositions. 1. That slavery existed during the Patriarchal age with divine approbation. 2. That the institution of slavery was incorporated by the Almighty, into the constitution of the Jewish commonwealth. 3. That slavery, as it existed in the Roman empire at the coming of Christ, was recognized by the Saviour as a lawful relation, and its relative duties prescribed by him, for the subjects of his kingdom."

The readers of the Reflector may remember that these propositions of Mr. Stringfellow were copied for their perusal nearly a year ago. They have, therefore, had time "to examine the Scriptures to test their correctness." This duty I trust they have faithfully performed, so that they are now prepared to express their opinion on the propriety of holding in fellowship such Baptist professors, ministers and churches, as agree with Mr. Stringfellow. The doctrine he avows, is unequivocally this —God established and loves slavery:—i. e. the same holy Being is here accused of being the author of slavery, who said, making it one of the great constitutional principles of His government—"Thou shalt love thy neighbor as thyself—whatsoever ye would that men should do unto you, do ye unto them,"—the same God who declares himself the friend of the oppressed, and the enemy of the oppressor—who, in the most explicit terms possible, commands his people to "deliver the spoiled out of the hand of the oppressor," and, in case of their failure of obedience, "swearing by himself that their house should become a desolation"—who, by his prophet Ezekiel, caused to be denounced the heaviest judgments on that people whom he called his "peculiar people," when they forgat how He delivered them out of Egyptian bondage, and became themselves guilty of Pharaoh's sin of oppression—viz. "Her" (Israel's) "princes" (rulers) "are like wolves ravening the prey to shed blood and to destroy souls, to get dishonest gain. And her prophets) the religious teachers) "have daubed them" (the rulers) "with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken," (doing the same thing now done by Mr. S. and all other ministers who ascribe the institution of slavery to God:) "the people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully," (perpetrating the same deeds of cruelty and injustice with the slaveholders in the American Baptist churches:) "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none," (the most high God calling for some man to interpose and rebuke such blasphemy and open rebellion against Heaven; but all were silent, all too "prudent" to speak for God and plead for "the dumb:" "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way," (the way of oppression) "have I recompensed upon their heads, saith the Lord God," (the offended God vindicating his law against any possible imputation of screening the oppressive nation from guilt.) This that God who established and loves Slavery? Yes, say Mr. Thornton Stringfellow and all other Baptist ministers and churches who defend slavery by any arguments whatever, professedly derived from the Scriptures. Let the reader consider this, and say whether he is willing to stand associated with those who do such things,—whether he dares, by any word or act of fellowship, to render to men who so insult God, any degree of countenance in their sin? The signs of the present time require that these questions be pressed home on the conscience of every Baptist. I may refer, particularly, to the *manifesto* lately issued by six members of the Baptist Board of Eoreign Missions, making a fruitless effort to exonerate themselves from the charge of having conspired with slaveholders to prevent the election of Abolitionists as members of that Board, at the last Spring Convention at Baltimore. The names appended to this single document are, Daniel Sharp, Barnas Sears, William Hague, Ebenezer Thresher, Joel S. Bacon and Solomon Peck. These signers expressly and unblushingly avow their determination "*not to debar slaveholding churches from their communion.*" They pretend, indeed, "not to approve of slavery;" but this only involves them in the avowed inconsistency of upholding by their fellowship a practice which they acknowledge to be sinful. Let the reader consider the nature and magnitude and enormity of the sin so admitted to "communion," and he will not be likely to set it down among "merely venial faults, unavoidably incident to the best of men." It is a glaring crime, admitting of no apology, of no palliation, God himself being our Instructor, and His holy word the rule of our judgment, and even the common sentiment of mankind concurring in the same decision. There is, in my apprehension, little virtue in admitting that *we do not approve of slavery*, while we hug it to our bosom the persons of those who practise its abominations, and who impute it to God as its author and approver. These signers know that the men they fellowship so impute it, and yet they refuse to exclude them from communion, holding them as good Christian brethren. At this juncture, *silence* on the part of Baptist abolitionists will be construed into a consent to the propriety of such fellowship, and it is for this reason I regard it to be a special duty incumbent on myself and every other member of the denomination to disavow all participation in this striking of hands with the workers of such iniquity as yields to no superior among the crimes which blacken the catalogue of this world's acts of rebellion against God.

That we, brethren, are brought to this necessity, is clearly evinced by a declaration made by Mr. Stringfellow in the article already referred to. Take his own words—"Among the abolitionists, I selected the individual referred to"—(Elon Galusha.) "Among men of Northern feeling, but *not* avowed abolitionists," (i. e. those who *not approving* slavery, nevertheless receive slaveholders to their communion) "I selected some in different denominations; and I selected some that belonged to no denomination. What are the views of my abolition friend, I have no means of knowing," (Mr. Galusha not having replied to him, of which he complains;) but with that exception, I have learned that *my views* on this subject *are deemed scriptural* by men whose judgment is entitled to great consideration, and who were not betrayed by Southern feelings. I have yet to learn who it is that is held in reputation for wisdom and understanding in the Scriptures, who says I have missed the sense of the Holy Ghost, in those portions of the Bible to which I have referred. Perhaps it is too much to hope, that the views of my correspondent, (Mr. Galusha) "have undergone a change" &c. If, then, as is probably the case, some or all of the six signers of the *manifesto* are among those "selected" by Mr. Stringfellow, as persons of suitable "wisdom and reputation," to whom he might appeal, these have, his averment being taken in evidence, expressed to him their opinion that his views are correct. The letter of Dr. Sharp to a gentleman in Georgia, in which he admits the existence of slavery in the primitive churches, creates a strong presumption that some of these six signers are among the persons so triumphantly appealed to by Mr. Stringfellow. Perhaps, however, Mr. Stringfellow will inform us on this point. But my special object in quoting the statement of Mr. S. is to show how eagerly the slaveholder seizes on Northern men as his sustainers. He regards them as so much better sustainers, for the very fact that they have "Northern feelings." And then, observe how he is almost prepared to hope that Mr. Galusha has undergone a change of opinion favorable to his views, from the fact of his silence. Br. G. had once answered him "according to his folly," but seeing that his answer was treated with entire contempt, as not at all relevant to the point in hand, he has carried out the advice of Solomon and declined another answer. Yet Mr. S. seems to imagine that Mr. G. *may* have even changed his opinions. Under circumstances like these, it becomes every Northern man, and especially every abolitionist, to look well to the measure of responsibility which the slaveholder stands ready to throw upon him for sustaining, either by word or by silence, by action or non-action, the "Patriarchal institution." It is certainly worthy of inquiry, whether co-operation with slaveholders in *any* cause will not be construed by them as an act of fellowship and consequent approval. The subject is respectfully commended to the attention of all who love Zion and desire and pray that her glory may not longer be tarnished by the foul and loathsome practices of slavery. Who can look on with apathy? Who can refuse to lend his aid for the removal from the church of this evil which is destroying millions, both of slaveholders and slaves?

The following passage in Mr. Stringfellow's article, I shall submit to the reader without comment, except on a single point, leaving to him the task of contrasting it with the truth as read in the sacred Scriptures. What he says of "God's determination, made known to Noah immediately after the flood, establishing this institution," is founded on a gross misapprehension of the passage alluded to, viz: Gen. ix: 20—27. The careful reader will observe that this passage contains an account of Noah's shame, consequent on becoming drunk with wine, and of certain words uttered by him in a state of *vexation*, when "he awoke from his wine, and knew what his younger son had done unto him." In his anger, he cursed the youngest of Ham's four sons, Cush, Mizraim, Phut and Canaan (see Gen. x: 6,) declaring that Canaan should be "a servant of servants to his brethren," Cush, Mizraim and Phut, and of his uncles Shem and Japheth. If Mr. Stringfellow will contend that these declarations of Noah are *prophetic* (of which, however, there is no proof,) they inevitably make the Negroes masters, descended, as they are, from Mizraim and Cush, who were, undeniably, the fathers of the Egyptians and Etheopians, from whom the continent of Africa was peopled. These facts the slaveholders and their apologists seem not yet to have discovered. Mr. Stringfellow himself will not be a little chagrined, probably, when he shall perceive that the very Scripture which he regards as the foundation of his claim to hold the posterity of Mizraim and Cush in slavery, constitutes them masters, and the Canaanites their servants. When he shall see this, he will be more desirous than yourselves to deny the prophetic character of Noah's declarations. Now he holds the following language—"I took up the Bible and quoted from it God's determination (made known to Noah immediately after the flood,) of establishing this institution in his providential plan of governing the world,—remarked upon the prophetic fact of God's special regard to masters who were clothed in the prophecy with delegated authority to be the representatives of God in receiving obedience of the slave. I quoted the fact of God's special love being confined in the age of the Patriarchs, to slaveholders, who bought men and women, with their money, of strangers, who sold them in the markets, as they did other chattels."

Having presented to the reader the sentiments of Mr. Stringfellow, which he says are the prevailing sentiments both of slaveholders and of all his Northern correspondents held in reputation for wisdom, and having shown in what way certain members of the Baptist Board of Foreign Missions have lately given their countenance to the "Patriarchal institution," I solemnly appeal to the sober sense and Christian judgment of Baptists throughout the Northern States, and ask them, with the Bible before them, to decide whether, by continuing to hold the traffickers in the bodies and souls of men in their fellowship, they will sustain slavery, or, by withdrawing such fellowship, they will bear their testimony against the sin, and thus awaken the slaveholder to a conviction of his guilt.

That God may give his people a holy, unyielding moral courage, in this day which tries men's souls, and that he may pour upon them the spirit of prayer and supplication on behalf of their brethren groaning in a degrading and most cruel bondage, is my fervent prayer. C. P. Grosvenor.

Worcester, Feb. 15, 1842.

Elder Knapp and his Preaching.

The curiosity of the public within our city and its vicinity has been much excited by the appearance of this preacher in Boston, and by his style of sermonizing. Strange reports have been circulated, apparently from the endeavor to render him and his performances odious, and some of these reports have been inserted in our newspapers, in one of which we are informed that he was called the prince of clowns, who constantly murders the Queen's English. The writer professes to have some knowledge of syntax, and knows from having heard Mr. K's sermons, that the charge of ungrammatical language is false. He will not say that the author of the allegation is a clown, he will only say that the aspersion is clownlike. Mr. K. understands the method of reasoning in the best manner, and in a way that approves itself to the common sense of every intelligent hearer. More than this, he knows how to reason in the manner of Paul and other evangelical preachers. His arguments may not always please the minds of the captious and unbelieving, but those who give full credence to the paramount authority of the Bible and the decisions of Jesus Christ and the primitive apostles, know that his main principles are fairly deducible from the unerring standard of Revelation. Thus much for the silly charge that Mr. K. is an ignorant clown. Is it to be supposed, that a man of small pulpit talent would be able for the space of two months daily, to collect immense congregations of gentlemen and ladies of respectability and intelligence, and that those persons would attentively and respectfully listen to interesting remarks relating to the most important subjects of religion, the value of the soul and the awards of an eternal state to which all are hastening? Persons of common understanding cannot believe this.

Mr. K's discourses are characterized by striking appeals to Bible truth. Placing before men the obligation of God's immutable law, and the wrath which he has denounced against the transgressor, he calls upon the conscience of the hearer who has violated that law, to acknowledge his guilt, and whilst he stands self-condemned he urges him to repair to the only remedy which the gospel has provided. He shows that the unbelief of the gospel and the rejection of Christ and his atonement, will leave the sinner in a state of condemnation and endless ruin. The threatenings of wrath against all sin are presented in a vivid manner, and demonstrated to be denounced by the God of truth. The absurdity of considering that any threatening would be uttered by the Almighty which he did not mean to execute, is made apparent by the preacher. God is not man that he should lie, nor the son of man that he should repent. It is the great crime of unbelief, that it charges God with a lie. It is this infidelity which renders men careless respecting their salvation, and which fosters the expectation of escaping what God has declared shall be the doom of the finally impenitent. If he is not to be believed when he threatens, how can we trust his promises? Where would be the safety of expecting salvation upon believing, if we cannot rely upon the fact that Jehovah is a God of truth?

With reference to the excitement which Mr. K's manner of presenting truth has produced on friends and enemies, it may be sufficient to say that it is nothing peculiarly remarkable. Whoever will read the 17th chap. of the Acts of the Apostles, will there learn that friends and enemies were aroused by Paul's preaching. The infidel "Jews took unto them certain lewd fellows of the baser sort and set all the city in an uproar." Real conversions to truth were however effected by the blessing of God. Many of the honorable women that were Greeks believed the gospel that Paul preached and of the chief men not a few. Similar effects have followed faithful preaching in our own country. More than a century since, the preaching of President Edwards was attended with the most remarkable revival in Northampton, and the same happy influence was then experienced in our own city of Boston. The preaching of George Whitefield was also greatly blessed of God and attended by the energy of the Holy Spirit.

Some persons have feared lest the effects of this religious excitement will be found deleterious, and that inefficient conversions will have been produced. Should this be the case in some instances, the circumstance will not be a new thing. We know that there was a Judas among the 12, and a Simon Magus who professed to be converted under Philip's preaching. He was baptized with others, but soon discovered his hypocrisy. In the time of Paul also, there were a Hymeneus and a Philetus, a Demas and an Alexander, apostates from the truth. It was however no evidence that there were no genuine converts at the time, any more than it is now an evidence that there is no genuine coin because we have some counterfeits. There is a goodly number in our city who will praise God in eternity for the happy influence which has recently touched their hearts.

Mr. K. has been censured for exposing the errors of certain other denominations; but the false principles against which he has contended have been those which are fatal to the salvation of the soul. He professes to have the kindest feelings towards those who entertain these errors, and exposes the quicksands that they may be avoided.

The enemies of Mr. K. have endeavored to depreciate his character and to hinder his usefulness, but we believe no act of immorality can be proved against him. If any charge could have been substantiated it would undoubtedly have been blazed abroad. That some good men who are not his enemies should dissent from some of his measures is not surprising. His reply to them is, that if others can do more good in their way than he can in his, he wishes them much success.

It has been suggested that there is danger in this revival, of attributing too much glory to man, and that we may lose sight of divine sovereignty in so doing. It will be our sin, if we thus do. The friends of the revival attribute conversions to the energy and grace of the Holy Spirit. In reference to divine sovereignty, it will be well for us to consider that God's sovereignty and providence superintend all events. It was his sovereignty that gave us a Paul and a Luther, a Jonathan Edwards, and a George Whitefield, and last but not least, an Andrew Fuller, and a Robert Hall, men of whom the world was not worthy; and it is the same sovereignty that has given us a revival in Boston by whatsoever feeble instruments it has been developed.

How immutable is this law of Providence, "Things which are despised hath God chosen to abase the pride of man." Let not then "the axe boast itself against him who lifteth it up;" and let the impotent creature whose breath is in his nostrils cover and hide himself in the hand of Omnipotence, and exultingly cry, Thine, O Lord, is the kingdom and the power and the glory. A Berean.

Revival Summary.

Philadelphia, Pa. The Bapt. Record informs us, that in several of the churches of that city the good work of the Lord is progressing. Br. Burrows at Sansom St. baptized 23 on the first Sabbath in this month, in addition to 23 the preceding Lord's day, making 46 in all. There is an increasing number of inquirers at Spruce street, where Br. T. O. Lincoln is pastor. Br. Fletcher, the evangelist, is now laboring with the 3d church. Br. G. I. Miles, is assisting Br. Higgins in the 2d church Southwark. In Br. Dodge's church, there is a good state of feeling; and some have recently been baptized by Br. Gillette.

Delmar, Northern, Pa. Br. Abijah Sherwood writes to the N. Y. Baptist Register. "The Baptist church in Delmar has enjoyed a refreshing season from the presence of the Lord. How many have been savingly benefited, can only be known at the judgment day. Five Sabbaths in succession, we have been permitted to repair to the water for the purpose of attending to the delightful ordinance of baptism. We expect, if the Lord will, to visit our Jordan again next Sabbath."

Northumberland, Pa. Special efforts have been made in this place and great success has followed them. A number have been baptized. The same is true of Milton, Pa. and things are encouraging at McEwingsville. Br. C. A. Hewett is an efficient laborer in this region.

Jersey City. A Baptist church in this place of about fifty members has received an addition of fifty more, and other additions are expected.

Sing-Sing, N. Y. A revival is in progress here. Several baptisms have already occurred.

New London, Ct. The work in this place is progressing with great power. A correspondent of the Ch. Secretary, who dates his letter Feb. 4th, says that ninety had been baptized in connection with the second Baptist church, sixty in the first. Rev. B. Cook, and Rev. Mr. Covell, of Bedford, N. Y. are laboring with these churches. The Secretary says further, "The Rev. Alfred Gates, who has just returned from a visit to the place of his former pastoral labors in Waterford, informs that the work is general from the Connecticut river to the Thames, and that it appears to be extending into the adjoining towns. Upwards of two hundred conversions have occurred in the First and Second Churches in Waterford."

Killingly, Ct. The following extract from an account of a revival in Westfield Parish, Killingly, Ct, given by a correspondent of the N. Y. Evangelist, is so very interesting, that we cannot be satisfied to withhold it from our readers.

"Besides those things which are common to most revivals, this work has been peculiar, from the fact that it had made great progress in the hearts both of the praying and prayerless before it became matter of public observation.

At the first public meeting of the church, there appeared to be on the part of the brethren and sisters, a preparedness to make mutual confessions, and exchange acts of forgiveness, and then without delay to engage in labors for Christ. And as the brethren went from house to house, for conversation and prayer, they were continually met by those urging them to their dwellings, where instead of the members of a single family, they more generally found a crowded room.

Families who had lived without regard to the Sabbath, or the sanctuary, or the Bible, appeared to feel deeply grieved if by any means they were passed by in these labors of love. The lecture room and the church became at once too small for the accommodation of the numbers which assembled. Everything seemed to say, 'the Lord is in this place and we knew it not.'

This revival has been remarkable by reason of the numbers hopefully converted to Christ. God has not only shown himself to be the hearer of prayer, in a way not to be doubted; but he has also most wonderfully shown the correspondence which exists between the state of religion in his church, and the power of the gospel in subduing the hearts of an unbelieving and wicked world. Though the only excitement has been that produced by calm and sober views of truth, yet such has been the power and rapidity of the work, that within three weeks from the time of its commencement, near two hundred expressed hope of an interest in Christ, being nearly one fifth of the entire population, embracing previously a numerous church. It is obvious to see, that if the city of New York were to be the theatre of such a work, it would be as if a nation were born in a day. A company of *fifty thousand* new born souls, would set out together on their journey to heaven.

Finally, this revival has a deeper interest from the fact, that not only the sinner of three score and ten has come with the little child, to tell of the love of Christ, but that confirmed drunkards are sitting at the feet of Jesus in their right minds, and educated, strong-minded skeptics have received the 'truth as it is in Jesus.'

In this sketch, the writer but speaks that which he knows, and testifies what he has seen. Several other places in the same vicinity are sharing largely in the fruits of the Spirit."

Education and Piety of the Gospel Ministry.

Mr. Editor,—The increased attention given to the education of the Baptist ministry, promises much for the influence and prosperity of the denomination, and, consequently, for the extension of the Redeemer's kingdom.

The importance of a generally educated ministry must be obvious to every reflecting and unbiased Christian. The increasing intelligence of all classes of society calls for an educated ministry. In point of information the ministry must be in advance of the generality of hearers, to secure the confidence and influence involved in its success. A distrust of the qualifications of our teachers on any subject, arms us with prejudice against them. We expect and require of men according to their profession and the stations they occupy.

The numerous important posts throughout our wide spread country, and the many destitute churches, calling for preachers of the Baptist denomination, show the want, not only of a great increase of the number of faithful preachers, but show also the necessity of a generally educated ministry. We must have a ministry that can compete with that of any other denomination, or leave unoccupied many inviting and important fields, and relinquish some we do occupy, or retain them under many disadvantages. In this day of general intelligence, new fields of labor usually call for an enlightened ministry, and if it cannot be secured from the Baptist denomination, it will be from some other.

The defence of gospel truth calls also upon our denomination for an educated ministry. Long have the Baptists been in the field of controversy on the subject of baptism; and the signal success with which their labors have been crowned, is not overlooked by the Christian world. But I believe the period is approaching when the ministry of the Baptist denomination will be called to act a still more important part in the defence of truth. The signs of the times indicate a fierce assault upon Christianity from Infidelity in the garb of religion, strengthened by unsanctified education, and all metaphysical abstruseness. Already has the enemy given a blow. Now the warfare between Christianity and Infidelity will be waged, not with carnal weapons upon the part of the church, but with the sword of the Spirit, wielded by men of God whose minds are well disciplined by education, and well stored with knowledge.

It might be further observed, that the anticipated success of the missionary enterprise, calls imperiously for an educated ministry. This enterprise, the most stupendous in which the Church has ever embarked, cannot be prosecuted successfully without translations of the Scriptues into the languages of the heathen; and faithful translations cannot be made, without a thorough acquaintance with the Greek and Hebrew Scriptures, on the part of the translators.

Should the attention to the education of the Baptist ministry, continue to increase for ten years to come, in the same ratio it has for the last ten years, the denomination will occupy a most prominent position before the world, and will wield an influence on the future destiny of our race, of a most important character. Let the members of our churches see the importance of an educated ministry, and no doubt a becoming degree of liberality on their part will be exercised for its accomplishment. Brother Edmonds, agent of the Hamilton Literary and Theological Institution, presented its claims last week upon the liberality of the brethren of the Haddonfield church, and received subscriptions to the amount of two hundred dollars. This, it is true, is the first time that our brethren have pledged themselves to aid indirectly in the education of the ministry: but it is equally true that this is the first time they have been made to feel the claims of our literary and theological institutions.

In what has been said in favor of a generally educated ministry, no disparagement is meant of those brethren, who have been extensively useful as preachers, without the advantages of education. The great success hitherto of those preachers denominated uneducated does not prove that a generally educated ministry is not demanded in this age of increasing intelligence. But I am far from conceding that many of these useful brethren, called uneducated because they have not realized the advantages of schools, were really so, at least, if I know what constitutes education. An educated mind is a mind well disciplined by study, and well stored with useful knowledge, whether these advantages have been realized on the farm, in the work shop, in the study, in the college, or at home or abroad. That colleges and theological seminaries afford great facilities for mental discipline and the acquisition of knowledge, or in other words, great facilities for acquiring an education, none will dispute.

As important, however, as is an *educated* ministry, a *pious* ministry is still more important; and these qualifications are by no means adverse to each other. And I have thought that one reason why the Lord in so many instances renders his pious servants, with their small abilities, so much more successful than those of superior abilities with little piety, is to show the high estimate he places on piety, *ardent piety*, in the gospel ministry.

There are some churches that appear to attach more importance to a *talented* than to a *pious* ministry. When a brother is proposed to a church of this stamp, as being suitable for the pastoral office, the question asked is, "Is he a talented preacher?" rather than, "Is he an *ardently pious* preacher?" The Romish Church has an *educated* ministry, but not a *pious* one. The Lutheran Church has an educated ministry, but for the most part, not a pious one. And the dreadful consequences of an educated ministry devoid of piety, may be seen in the history of these denominations.

Yours affectionately,

Charles E. Wilson.

Haddonfield, N. J. Feb. 2nd, 1842.

For the Christian Reflector.

Condition of Discipleship.

The condition of discipleship, as stated by the Saviour, is very explicit—"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." This is a point too often lost sight of by the Christian world. We are apt to imagine that we may be Christians and still hold on to the world; that in some way a compromise may be made between our worldly interest and inclinations, and the gospel of Christ. The Saviour's language seems to come directly into collision with such an idea. According to his language, every thing must be sacrificed for his cause. We are to bring our talents, our wills, our pride of opinion, our honor, our reputation, and our wealth, if need be, and lay them upon the altar of Christianity. We are to make of them all, one great sacrifice, which, together with ourselves, souls and bodies, the apostle assures us, is our reasonable service. It is only by such a sacrifice that we are fitted to become learners in the school of Christ. "Except ye be converted, and become as little children, ye cannot enter into the kingdom." Leaning upon him as our guide, our Master, our law-giver, we must be willing, in simplicity of soul, to sit at his feet, and to receive his lessons, as those of one who teaches with authority, yielding up to him our all, to be disposed of as his will shall direct.

But not to dwell longer upon this thought, let us, for a moment look at the peril of refusing to give up all for Christ. The Saviour seems to allude to this when he says, "If thy right eye offend thee, pluck it out and cast it from thee; for it is better for thee to enter into life having one eye, than having two eyes, to be cast into hell fire. And if thy right hand offend thee, cut it off and cast it from thee; for it is better to enter into life halt or maimed than to be cast into hell fire where their worm dieth not, and their fire is not quenched." This then seems to be the peril, that we must endlessly perish. We may think the condition proposed is a hard one; that to leave all for Christ is an unreasonable requirement; but this will not alter or diminish its truth. We may wish, that the consequences of refusal were less severe and appalling—that God had been more merciful in fixing the demerit of sin, and the rejection of a Saviour; but our wishing so, will not alter the fact. We may affect to

disbelieve the assertions of the Saviour in regard to this point; but we shall find that "if we believe not, yet he abideth faithful." He will fulfil his promises and execute his threatenings, regardless of our opinions and wishes. The man who has a diseased limb, when told by his physician, that he must submit to have it taken off, or lose his life, may affect to believe that his physician is not in earnest; or he may wish with all his heart, that there were no such necessity in his case; but it will not alter the fact. His exposure is just the same. His physician says to him, "Sir, your limb or your life." So Jesus Christ says, forsake all and be my disciple, or refuse and perish. He leaves no alternative. The condition is fixed and settled. There is no such thing as altering or evading it. It must be fully complied with on the one hand, or the consequences of non-compliance will surely follow on the other. Is it not to be feared that there are many professed Christians who have never fully counted the cost of being a disciple of Christ? How many endeavor to hold the Saviour in one hand, and the world in the other? The time is fast approaching, when they must be undeceived in this matter. God grant that it may come ere death shall arrest them. S.

For the Christian Reflector.

Revival in Bernardston.

Mr. Editor,—Believing it will be interesting to the friends of Zion, to hear that the Lord has appeared to favor Zion in this place, I send you the following for the Reflector. We have been destitute of a pastor about a year, and have had Baptist preaching but half the time, the Methodists having occupied our place of worship the other half. But some of us felt that it was important to put forth some more effort, as the Baptist church had apparently come almost to a stand. Although one of the oldest churches in the Franklin Association, yet owing to various causes of embarrassment, one of which was the existence of three other religious societies amidst a small population, and another, our destitution of a pastor, our progress has ever been slow and our strength small. At the time things appeared most dark Br. Cole of South Reading was introduced to us, and we invited him to visit us, with some faint hope that we should be able to secure him as pastor. But learning on his arrival that his intention was to spend the winter in revival efforts, after some deliberation, we requested him to engage with us, in a protracted effort to save souls. Meetings were commenced immediately, but with fear and trembling. Soon however our fear was in a measure removed, as appearances looked encouraging. A few began to feel their lost condition as sinners, and in four or five days some had found peace in believing. The interest has gradually increased since the commencement of the meetings, and we feel greatly encouraged in the efforts we are making. It has encouraged us much to see those, who have long indulged hope, come out from their hiding places and put on Christ visibly. Since the meeting commenced, ten persons have been baptized, and eight or ten more are expected to follow soon.

We expect Br. Cole will leave us in a few days, and who will then take care of the lambs we know not; but hope we shall be able immediately to obtain an under Shepherd.

Bernardston, Feb. 8th, 1842. R. M.

The Truth.—This is the title of a little sheet which comes to us from Morristown, Pa. It is edited by Samuel Aaron and Isaac N. Hobart, and is to be published semi-monthly for fifty cents a year. It purposes "to plead the cause of the dumb," and at the same time is religious and miscellaneous. It is a Baptist paper, and though a mere pistol in size, it makes a loud report, and we doubt not will do good execution. Success attend it.

"Doings at Baltimore."

The article which appeared in the last No. of the Reflector under this head, with the comments made upon it by Br. Colver, has produced its first and probably its permanent impressions on the minds of all our readers. The most we have to say, with reference to this unhappy controversy, is, that we wish all the truth, and nothing but the truth, to come out concerning it. And if the truth will disabuse the respected brethren who have been charged with duplicity and an undue concern for the feelings of slave-holders, of all blame, and restore to them the confidence they have so unfortunately lost, we shall most sincerely rejoice. Long since did we form the decision never to sacrifice principle to friendship or self-interest—always to be governed by the right and the true; still, whenever these will permit us to acquit and approve, we had a thousand times rather do it, than to censure and condemn. And when we perceive error in the conduct of those in whose integrity we have been taught and accustomed to confide, we are exceedingly reluctant to impugn their motives. We find it hard to think them dishonest, or even more anxious to please men than God.

Those who read the "charges refuted" of Br. C., which appeared in the Reflector before its removal to Boston, recollect the numerous quotations and authorities by which he labored to substantiate every assertion he made. And the same persons doubtless felt no little surprise, on reading the communication of those who as "individuals" have now ventured a reply, to find scarce an allusion to those numerous and corroborating testimonies. To substanstiate their own assertions and denials, they have given us simply the authority of their several *names*, which would indeed be sufficient, were it not that the fact at once obtrudes itself on every mind, that they are parties in the case, and therefore exceedingly liable to mistake, and in consequence, to misrepresent. Whether the cause of missions and of truth requires any other authority or proof, more satisfactory than that which they have furnished, is a question on which they are fully competent to decide for themselves.

There is one impression, however, with reference to this controversy (which prevails, we find to some extent in the community) that is erroneous and demands correction. It is this—that Mr. Colver stands alone, or nearly so, among all the ministers of Boston and vicinity, in the views he has expressed relative to those "doings at Baltimore." True his name stands alone at the close of his communications, and he is individually and solely responsible for the statements contained in them, and for the style in which they are written; but he is far from being the only Baptist minister in this region to whom this dissatisfaction with the course pursued at Baltimore is to be charged. We know of several brethren, whose names, recorded in a column, would present a phalanx *well nigh* as formidable as that recently arrayed against the single one of "Nathaniel Colver," who think that "certain grave charges" yet remain to be refuted. It seems to us, that on the part of these influential brethren, who have acted only in their "individual" capacity, there is neither room nor occasion for any concealment or denial of such facts as have been confirmed by irrefragable testimony. We believe it true *in all cases*, that it is wise frankly to acknowledge the truth of charges so far as they are fully substantiated. Apologies are then well received; and if these are not given, one thing is certain—to the blame of wrong conduct cannot be added the blame of falsehood or equivocation.

For the Christian Reflector.

Mr. Editor,—In your paper of last week, I observe, among the commentaries appended by Mr. Colver, to a certain document signed by myself and others, a denial of one of the statements for which I am particularly responsible. In reference to that statement, I have only to say that it was intended to convey the impression which I received at the time. I may have misapprehended, but such was certainly my understanding of the manner in which the explanation, in regard to the ticket, was received and responded to by those to whom it was made. It is impossible, at this distance of time, and concerning a matter of which I never expected to hear again, to remember the exact expressions used in each individual case, but I recollect distinctly, that on the part of several, there was a kind and cordial expression of confidence, which was very grateful to my feelings. If I misapprehended the feelings or intentions of any, it is matter of regret, although it was certainly erring on the better side, of "thinking no evil," beyond what was apparent at the time.

Joel S. Bacon.

Maine Baptist Convention.—This body has voted to transfer all its missionary funds to the Maine Baptist Missionary Society; and to recommend to the churches to make that Society the future organ of missionary operation in the State. The reason for this will be found in the following extract from an article on the subject in Zion's Advocate.

"The Convention was formed in 1824. The Society had then been in operation a number of years, but had not, it was thought, covered the whole field in the State. It was the object of the Convention, not only to cover the whole missionary field, but also to embrace many other objects. It was expected at that time, that the Society would cease to operate as soon as its affairs could conveniently be brought to a close. But a valuable legacy left the society, prolonged its existence beyond the expectation of its members. The last year the same brethren generally have been members of both Boards; so that the point to be settled was not a contention between two different bodies of men; but only a question between two different modes of operation.

At the meeting last fall, the matter stood about thus. Some had a strong attachment to the Society—some had rather a preference for the Convention—but more believed that either would work well if properly managed—while all felt that our missionary operations should be concentrated in one or the other. After looking at all the circumstances of the case, there seemed to be a general and cordial union in recommending the Maine Misionary Society as the future organ of the churches.

The same article contains the following paragraph, which conveys intelligence that will be interesting to many of our readers.

"What is the future work of the Convention and how is it to be constituted?

The meeting next June at Turner, is to be constituted of the same delegates, who were chosen last fall. At that meeting, it is expected that the question will come up, Shall the Convention be composed of all the regular ordained Baptist ministers in the State? Should this measure be adopted, it will be a regular annual ministers' meeting. The several societies for particular objects, can hold their anniversaries at the same time. And all who belong to their respective societies can aid in the buisness.

The following is proposed by the committee of arrangements as the order of the meetings next June.

1. Tuesday Afternoon—Anti-Slavery Convention.
2. Tuesday Evening—Missionary Board.
3. Wednesday forenoon—Convention Sermon.
4. Wednesday afternoon—Missionary Society.
5. Wednesday Evening—Religous meetings.
6. Thursday forenoon—Education Society.
7. Thursday afternoon—Preaching.

This order is published at this early day, that if any change of arrangement should be suggested to the committee, they can consider it, and if approved, adopt it before notice is given by the secretaries of the several societies

For the Christian Reflector.

Resolutions,

Passed by the First Baptist Church in Cambridge, Nov. 1841.

Preamble.

Whereas, in the opinion of this church the system of slavery as now existing in the Southern States is not only opposed to the spirit of our free institutions and the rights of man, but is subversive of the great principles of righteousness and benevolence as they are taught in the gospel.—And whereas Baptist churches at the South are found to tolerate and defend the system and to partake in its practices,—and whereas clergymen and laymen connected with those churches have asserted and published that the Baptist churches at the North give countenance and support to their adherence to the system by continuing in full fellowship with them—and whereas we believe that the churches of our denomination are independent in their character, having the exclusive right to put their own construction upon the Scriptural authority regulating the terms of membership and communion in their respective bodies, Therefore,

Resolved, That as a church we cannot permit our names or influence to be claimed as favoring, defending or supporting, the system of American Slavery.

Resolved, That while we leave the members of the church to contribute to the Missionary and Bible causes, through the medium of such agencies as they may individually prefer, we cannot consistently, with the views expressed above, receive as members of our body, or admit to our communion, those who continue to hold their fellow men in slavery.

☞ Two hundred and forty-five persons were added by baptism to Baptist churches in New York city during the last month.

Surprising Developments.

The papers inform us, that not only have spirited articles appeared in influential periodicals in Maryland, against the doings of the slaveholders' Convention, but that meetings are being held in various parts of the State with reference to the matter. Further, a State Convention has been called at Easton, the object of which is to counteract the measures of the one at Annopolis

But what is perhaps still more significant, a petition has been presented at Washington for the abolition of slavery in the district of Columbia, signed by *ninety-three* men in Lewis County, Virginia! This county is in the northern part of the interior of the State, a free laboring, grain-growing district, which has been much filled up lately with sturdy Nothern farmers, who have been emigrating thither from Pennsylvania. Such facts need no comment.

We tender our cordial sympathies to the afflicted friends of the beloved brother whose decease is noticed below.

For the Christian Reflector.

Died of lung fever, at his residence in Northampton, Rev. Wm. M. Doolittle, pastor of the Baptist church in that place. From the first attack, his illness was alarming, and the best medical aid and nursing could not save him. He expired Saturday night, Feb 12th, at precisely 12 o'clock, to spend as it would seem, the first moment of the Sabbath with the glorified in heaven. His friends, and the little church of which he was a faithful and laborious pastor, have met with an irreparable loss. A more full obituary will soon be prepared for the benefit of his friends and the public.—*Com.*

Home Missions.

For the Christian Reflector.

American Baptist Home Mission Rooms, New York, February 11, 1842.

The following extracts from missionary correspondence will be read with interest by many.

ILLINOIS.

From brother Joel Wheeler, Dupage county:—"The Churches in our vicinity are in a good state, with the exception of the destitution of ministers. A very inviting consideration for some of our eastern ministers is that these Churches are among the pleasantest, and situated in the pleasantest villages of the pleasantest country in the world. This is saying considerable; but if they will come out and tets these things for themselves, if they are not satisfied, they can return almost without trouble."

INDIANA.

From brother M. Hume, Marion county:—"The field I occupy in this State, is an important one, and I am happy to say that correct views are rapidly gaining the ascendency over error. The anti-mission spirit has been long prevalent here, but is now fast disappearing. The enemy will soon lose his influence in this form, and be obliged to seek some other for the annoyance of the Church of Christ, A greater degree of union exists among the brethren than formerly, and all appear desirous of laboring together in building up the cause. The day-star has risen upon the Baptist Church in Indiana; much has been done already to supply the destitution of the State, but much more remains to be done. Pray for and aid us, while we labor to convert this wilderness into a garden of the Lord."

IOWA TERRITORY.

From brother Alexander Evans, Desmoins county:—"I will mention one or two cases of conversion among us. A man whose opposition to religion was so great that he would curse professors for no other reason than that they were religious, is now himself a religious man, an active, useful Christian, giving good evidence that he has past from death unto life, because he loves the brethren.

"Another is an old white-headed father in his seventy-third year, who, though so long a rebel against God, is now like Simeon, walking in all the commands and ordinances of God blameless. In this case it seems as if the blessing of him that was ready to perish has come upon you. He feels that he has cause to bless God that the Home Mission Society remembers Iowa, and sends their missionaries here.

"When I look over the field and see what great and important changes have taken place in this territory through the efforts of the Society; and when I reflect upon the probable results which will follow, I thank God and take courage."

FLORIDA.

From brother James McDonald, Jacksonville:—"Since my last, a delightful work has been going on between Satilla and Altamahaw. Its progress is slow, but its results, I trust, will be full of interest. In the midst of it we are again afflicted.

"One man who was waiting for an opportunity to be baptized, and a very dear and precious brother, have been killed by the Indians. They were murdered on Monday evening, and on the next Wednesday I was on the ground and saw their blood and the light-wood knots with which the savages had beaten them after they were shot. I aided their widows and little children to a place of safety, being obliged to shoulder a musket to guard them from the place of slaughter.

"The scene was dreadful, and the cries of the poor widows were heart-rending. One of them is a sister whose praise is every where. It required a whole week to recover my peace of mind. I could say of the poor brother who was killed, 'I am distressed for thee, my brother; very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women.'

"My heart is full of grief for this, and the persecuting spirit that exists here also. But may I have patience. Dear brother, mention me to the people of God as a subject of prayer. I am sorry to complain. I am afraid it may be committing sin. And when I think of the Lamb of God, it is enough to silence me."

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, at as early a date as consistent, after publication, the annual reports of those bodies for 1841, viz:

Baptist Conventions of Pennsylvania, North and South Carolina, and Tennessee.

General Association of Kentucky, and Illinois River Association in Illinois; Franklin Missionary Society, in Missouri, and Domestic Missionary Society in Louisiana.

Benjamin M. Hill, Cor. Sec.

New and Striking Instances of Conversion.

Since our last report, the revival in this city has been going on with accelerated power. No day passes in which we do not hear of new cases of conviction and conversion. Many of these are attended with circumstances and facts that invest them with peculiar—with most thrilling interest. We purpose to obtain, as we are assured we may, the particulars of some of these cases, and furnish sketches for future numbers of the Reflector, which, while they will illustrate and honor the Divine grace and power, cannot fail to delight and profit the pious reader. Our friends abroad can hardly conceive the emotions which swell our bosoms on seeing, morning after morning, the bold and ardent youth or the mature and sedate man rise in the prayer meeting, and tell of his former Infidelity or Universalism, his loss of confidence in the soul-destroying system, the reasons of his conviction, and the circumstances of his conversion. Two young men who had been members of Mr. Ballou's (Universalist) society, rose last week in one of these meetings, and thrilled all hearts, as they thus rehearsed the dealings of God with their now rejoicing souls. A similar relation was given by a gentleman of maturer years, in one of the meetings of another church last week. Curiosity led a young man the other day, who came into Boston on business, from the country, to enter the Melodeon. He went there, not feeling the least solicitude about his spiritual condition; and when he was noticed, and particularly remembered in prayer, his heart rose in rebellion. He deemed himself insulted, and angrily rose to leave the place. But the prayer which roused his wrath, was a barbed arrow to his heart. God heard it, and gave it gracious answer. The young man was humbled, and ere long was rejoicing in the hope of the gospel.

A lady rose a few days since in one of the meetings, and with the mild yet earnest pathos of woman in trouble, asked them to pray that God would deliver her soul from the weight of guilt which pressed upon it, before that meeting closed. The request was granted, and a few moments preceding the benediction, that same lady rose again, and with joy beaming in her eye and trembling on her lips, declared that her burden had left her, and her anguished heart was filled with peace.

Several interesting cases of conversion from Unitarianism have occurred. One Baptist pastor informs us of two husbands with their wives, who, having embraced the truth as it is in Jesus, have exchanged seats in Unitarian houses, for a place among the members of his own congregation.

But these conversions do not occur in Baptist churches alone. The Recorder says, "The interest among the Orthodox Congregational churches is quite general, and in some of them very deep. The Garden St. Church, which numbered fifty-six at its formation, some six or seven months since, now numbers one hundred and eight—eighteen having been admitted by letter, and thirty-four on profession. There are also a number of recent cases of hope, and some forty inquirers. In Salem St. Church, the interest seems to have been deepest, and still continues; and there are some sixty or more cases of hope. In Bowdoin St. Church, there are at least forty cases of hope, and the number of inquirers is increasing. In Park Street and Essex Street churches, there are some interesting cases of hope, and more or less of interest in the other churches.

We learn also from Zion's Herald, that more than 500 converts are reckoned among the Methodists. The Bennett Street Church has receivd 300 on probation, and the North Russell and Bromfield Street Churches, about 50 each, and a number by the other churches.

Bro. Knapp's health, mental energy and faith, all hold out, and he is gaining on public esteem. Few are left who are disposed to assail his character as a preacher—none, we think, to impugn his motives as a man. He continues preaching at the Melodeon during the present week, each afternoon and evening, with the exception of Tuesday and Saturday evenings, when he preaches at the Marlboro' Chapel. Mr. Kirk is in the city, and preaching, we believe, at Park Street church.

We have much to encourage and rejoice our hearts, but we feel that great responsibilities rest upon us, and that we never needed the Divine influence and aid more than at the present time. We hope our friends far and wide will not forget us at the mercy seat.

For the Christian Reflector.

Faithfulness Rewarded a Hundred-fold.

During the last week there have been six hopeful conversions in one class of ten or twelve boys, in the Pearl St. Baptist Sabbath school in this city. The teacher, Bro. G. T. C. has for three or four weeks felt an unusual anxiety for their salvation, which led him to be faithful in his instruction, and fervent in prayer for them. He held several prayer meetings at his house with them, to which other scholars were invited, and at one or two meetings they continued almost "all night" in prayer. Last Sabbath one of them who had found peace the night before, called on the teacher at 4 o'clock in the morning to tell him how joyful he felt in loving the Saviour, and he was so happy he could not wait until he should see him in the Sabbath school. When the school assembled in the P. M. they all came forward and told what the Lord had done for them, and affectionately invited their associates to come to the Saviour and taste the joys they felt. Such a scene and such a circumstance would be interesting at any time, but at the present particularly so, from the fact that in the rest of the school and in the church there is a lamentable coldness, while the ways of Zion mourn, and few come to her solemn feasts. Yours truly,

Albany, Feb. 14, 1842. J. M.

☞ The American Tract Society has appealed for aid to the ladies, whose personal efforts and contributions, in previous years, have done much toward sustaining its operations. From this appeal we make the following extract.

"The society for more than ten years has had the cordial support of the churches, and the means furnished has probably put in circulation, among the heathen, more than 220,000,000 pages of religious instruction. Arrangements are now made at nearly all the foreign missionary stations, and by the friends of evangelical religion on the continent of Europe, for efficiently continuing this department of missionary labor. More than 1,400 approved tracts and volumes have been prepared and issued, and 75 presses are now relying upon this society for the means of multiplying the copies. The demand for them, and the prospect of good from their circulation, is constantly increasing, and the Committee have been led—in view of facts which have been extensively spread before the public—to express the belief that this Society is imperiously called upon to endeavor to raise and remit to foreign stations at least $30,000 previous to April 15—when the Society's current year closes.

With such fields of promise before the Society, and such dependence by the laborers abroad for aid, we are constrained to ask, why are the contributions so small? Why has the Treasurer received, exclusive of legacies, only $13,104,39 in the first nine months of the current year, and only $2,587,50 of this for foreign distribution? Is it because there is so little interest in spreading the gospel on the printed page? Is it because there is no desire to hold up the hands of the missionary, and meet the necessities of the heathen, many of whom can be reached by the gospel in no other way? Is it because the wants of the Society, and of those depending upon it for aid, are unknown? Is it not rather because the attention of pastors, and churches, and individual Christians has not been sufficiently turned to the subject? Have not their minds and hearts been so much engrossed with other objects that this has been overlooked? We cannot believe the friends of Christ can look upon the interesting openings before this Society with indifference. We cannot believe that their hearts are unmoved, while looking at the missionary surrounded with multitudes of heathen pleading in vain for the bread of life upon the printed page. Yet the Rev. Dr. Bradley tells us that in consequence of stopping the press at Siam, they have been obliged to turn away tens of thousands who came to them day after day, rehearsing what they have read in tracts previously received, and pleading for more with an earnestness which would almost melt a heart of adamant, and when told that the means of printing have failed, they are slow to believe, for they cannot understand how it is that God should commission his people to preach the gospel to every creature, and then withhold the means.

Other missionaries in like circumstances are reiterating their appeals for more adequate support in this department of their labor, and others still, it is feared, will prolong the cry for help, unless a new impulse is given to this work in the churches.

May we not hope that the friends of this cause will give it the attention which its importance demands, and promptly do what they can to extend and perpetuate its usefulness?"

Good News from the Cherokees.

Young Wolf, a native Indian, in a letter to the S. W. Christian Advocate, writes as follows. We read it with surprise and delight.

"Our nation has suffered heretofore much, on account of the 'soul killing' effects of spirituous liquors, which have flooded our country almost to a perfect inundation; and we have thought it wise in us to arrest, if possible, its maddened course. And our Council has passed a law, which is to take effect on the 1st of January, 1842, that all persons bringing in or retailing spirituous liquors in the Cherokee Nation, subject themselves to a fine of $500 for every offence, and the liquor to be poured out upon the ground. And it is to be hoped that the State of Arkansas will pass some law to cooperate with us in repelling this 'foul monster of death' from our beloved country, that from these 'western wilds' the song of praise to God and the Lamb may be heard without distraction, to ring and reverberate from hill to dale. We have also a Bible Society formed in the Cherokee Nation, in which enterprise we hope to do something, through the blessing of God."

Emigration.

The St. Louis Republican states that a company has been formed in England and on the continent, for the purpose of sending emigrants from the old world to the "West." Upwards of £200,000 have already been subscribed to its funds. This sum is to be invested chiefly in lands, in Illinois, Iowa and Wisconsin. Offices for the sale of these lands are to be opened in London and some principal town in Germany; and the emigrants are to be shipped to New Orleans, where an office will be kept, and thence sent to their respective purchases. It is expected that they will generally be farmers.

Maine A. S. Society.

This society held its sixth anniversary at Hallowell, Feb. 3d. The meeting was opened with reading of scripture by Rev. E. R. Warren, and prayer by Rev. J. T. Hawes. After the election of Committees and the reading of the report, a statement was made to the meeting of the recent attempts of Southern members of Congress to expell the Hon. J. Q. Adams from the House. The morning session was concluded with prayer, by the Rev. D. Thurston, in which special petitions were offered for Mr. Adams.

In the afternoon the Treasurer reported the society in debt $665, and after several gentlemen had spoken on the subject, he made this novel preposition—"that he would pay the debt of the society, if he could be allowed to select ten individuals, and the remainder of the society present raise $150." The proposition was accepted, and in a few minutes the sum of $155 was contributed.

An address was delivered by Rev. E. Thurston of Hallowell. His theme was "Church action in reference to slavery in the U. S. Officers were elected, and resolutions reported.

In the evening on notion of Rev. S. Adlam a committee of twelve gentlemen were appointed to prepare a letter to Hon. J. Q. Adams. The remainder of the evening, and most of the following day, were occupied in discussing various spirited and original resolutions. The address of Mr. Thurston was requested for publication, and the letter to Mr. Adams read and adopted. Our readers will be interested to see this letter—and here it is.

Hon. and Venerable Sir:

At a period like the present, when the leader in the efforts to secure to all the right of petition has been so violently assailed, though we are aware that he is strong in himself, and in the righteousness and importance of his cause, still we feel that it is our privilege no less than our duty to rally around him, and, in the hour of conflict to extend to him our sympathy, with the assurance that we approve his course, and the spirit he has exhibited; and further to assure him that we feel our indebtedness to him for the perseverence and courage with which he has thrown himself into the breach to secure this Palladium of our rights and liberties.

It is not, Sir, as Abolitionists, nor even as Americans, but as men, and in the name of humanity, that we extend to you our sympathies and our thanks.

When in future days the history of our House of Representatives shall be written, no period to posterity will be looked upon with deeper interest, than when, on the memorable twenty-fifth of January eighteen hundred and forty two, with the vigor of youth, but the venerableness of age, rising in your place you at the same time vindicated yourself from the worst of charges, and defended unanswerably our dearest rights; whilst your accusers were covered with a dishonor which nothing but penitence and public confession can remove.

Nor will that occasion only be regarded with the deepest interest should our liberties again be in peril, some patriot, tho' single handed, inspired by your example will arise and bearing his bosom to the stroke, and pointing to what you have done, will call upon his countrymen, and will save his country from the tyrant's grasp.

Already in view of your situation have we publicly supplicated the throne of grace, that in the day of danger the Almighty would be your shield; and still will we commend you to him who has said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn."

SAM'L FESSENDEN, President.
SIMON PAGE, Secretary.

Hon. John Quincy Adams.

A special Convention was also held at Hallowell, on Friday the 5th inst. and Gen. James Appleton of Portland was nominated Governor of the State. Of him the Liberty Standard testifies as follows.

"Gen. Appleton is a mechanic, working daily at the blow-pipe and watchspring. Endowed by nature with more than ordinary powers of mind, he has been in situations to give them full development. He is so clear and logical in his arguments, so easy and flowing in his language, that strangers usually mistake him for an experienced and practical lawyer. The affability of his manners, his kindness and humanity need no praise from our pen. He is such a man, we are sure, as the people of this State will delight to honor."

Ecclesiastical.

Locustville, R. I.—A new church was publicly recognized at this place on the 21st ult., to be called the 2d Baptist church in Hopkinton. Sermon by Rev. J. Dowling, of Providence. The church consisted of nineteen members, twelve of whom were males. Some were soon to be baptized.

Phenix Village, R. I.—The Lippitt and Phenix Baptist Church was publicly recognized here on the 20th ult. The church numbers twenty-five or more—others are about joining by letter, and there are fifteen or twenty candidates for baptism.

Farmington, Ct.—A Baptist church was recently recognized here, consisting of twenty-eight members. Sermon by Rev. E. Doty.

Ellington, Ct.—A Baptist society has been collected in this town without the assistance of a minister. Soon they numbered fifty members, and they have invited Bro. Warren Cooper to labor with them, and propose organizing a church.

Dublin, N. H.—The church in this place have invited Bro. H. Perkin, late of Swanzey, to become their pastor, and he has accepted their invitation.

Andover, Ms.—Bro. Benjamin S. Corbett was ordained pastor of the Baptist church in this place on the 8th inst. Rev. Mr. Cushman of this city preached the sermon.

Bedford, Ms. A deep religious interest is said to have existed in this place for some months.

Twenty-five or thirty have recently embraced hope in Royalston, Ms.

In Westfield an extensive revival is said to have been in progress for some time, and several reformed inebriates have been the subjects of the work.

Seekonk, and Sturbridge, Ms.—The Baptist pastors in each of these places have written to the Watchman, stating that the churches under their care were receiving special tokens of the divine favor. Says Br. Welch, of Seekonk, "Christians are awake and active, sinners are converted, and some are inquiring with tears, what shall I do to be saved?" Says Br. Kenney, "The Lord is doing a great work in this place in the conviction and conversion of sinners, and in reclaiming his wandering children. Truly this is one of the years of the right hand of the most High; 'the mountains flow down at his presence.' Let God be praised."

Revivals are also reported in Dover, Ms., in Strykersville, Van Hornesville, and Morristown, N. Y., in Middletown, Pa., in Woodstock and Pomfret, Ct., and in many other places.

The N. E. Ch. Advocate says that the religious interest in Lowell is increasing. A gracious work is in progress in the Worthen St. Baptist church under the pastoral charge of Rev. Mr. Porter.

A work of grace has commenced in Newbury, Vt.

It is well said that this is a year of the right hand of the Most High. What a demand is now made on Christians for the sacrifice of prayer and praise. What a demand too for active service—for united, persevering, zealous effort. It is surely time for Christians everywhere to arouse themselves, and act openly and earnestly for God. It cannot be that He will hold them guiltless, who slumber amid scenes like these—who, throwing off all personal responsibility, are contented to be merely auditors and spectators. That day has surely dawned, in which the call is made to the church, "Arise—shine; for thy light is come and the glory of the Lord is risen upon thee."

For the Christian Reflector.

Four Thousand Dollars Lost.

A lady belonging to the Baptist church, and who resided in the vicinity of New Hampton in this State, had made her will giving all her property to the Baptist Board for Foreign Missions, but finding that Board so wedded to slavery she made another and gave it to the Free-will Baptist Board for Foreign Missions; with directions to exposit what part thereof they might think best in the cause of Abolition. The lady recently died and her executor is now collecting her debts which amount to about four thousand dollars, and has notified the legatees of the bequest. Within a few days they have had a meeting in this village, and contemplate expending one half the money in supporting Anti-Slavery Lecturers, in New Hampshire and Maine. Here is a dead loss of 4000 to the Baptist Foreign Mission Society; and for what? For the good reason that the Board of Managers of said society send the whole weight of their influence to crush the poor slave: lend their influence to support the tyrant monsters in sundering the nearest and dearest ties of our common nature; lend their influence to make thousands of heathen at home and send them to Hell from this land of gospel light, for the bare hope of evangelizing one heathen in foreign lands. How many such four thousand's will it take to balance the ten thousand which last spring was promised from Alabama, if the Trienial Convention would expel the Abolitionists from the Missionary Board. And here I would ask, where is that $10,000, which was said to be locked up, but ready to be paid over to the Board upon the aforesaid terms: the terms were complied with; but where is the money? I have been looking into the Magazine every month since the meeting of the Convention, to see if the promise has been fulfilled, till I am satisfied that they never had it to pay over; it was one of the pious men-stealer's boasting promises, made to be broken. How many more 2,000 and 4,000 the Board will lose by their subserviency to the slaveholding portion of the Baptist church, time alone will show.

John B. Wood.

Great Falls, N. H. Feb. 16th, 1842.

Annual Concert.

The annual concert of prayer for Colleges, Theo. Seminaries, Academies, and schools of every kind, which many of our churches have been accustomed to observe, occurs to-morrow, the last Thursday in February. This concert ought to be universally observed. The object is of inconceivable importance, and the occasion might be one of the deepest interest. There are nearly 4,000 men in our colleges and higher seminaries, and within ten years, all this talent will be abroad in the land, exerting a mighty influence either for good or for evil. This fact, with the consideration that the church is in such pressing need of an increased number of educated and devoted ministers, should engage the whole body of American Christians in the object of this anniversary.

The First Baptist Church and Society in Salem have invited Mr. Thomas D. Anderson, of Washington, D. C. and late graduate of Newton Theological Institution, to become their Pastor.

American and Foreign Bible Society.

We acknowledge the communication of Bro. J. M. Allen, giving a list of the agents of this society, and its receipts during the last two months. But we are so abundantly supplied with matter this week, that we must ask to be excused from publishing it entire. Probably our readers will be satisfied to know that Rev. John F. Bliss, continues traveling agent for New York, and Rev. H. Seaver, for New England, H. S. Washburn, Boston, and Messrs. Bennet, Backus and Hawley, Utica, are agents to whom payment may be made for the Society. The total amount received from Dec., 8th to Feb. 8th, was $3,165,75. The Society's rooms are at No. 12. Chambers St. New York.

Conversion in France.—A correspondent of the London Record says: It is not very long ago that I communicated to you the fact of the conversion of three Romish priests and twenty-seven laymen. I am happy now to inform you of three other priests who have joined the Reformed Church, and of thirty laymen, who, in a different part of France, have applied for admission to the Protestant communion. If we add to the six priests above mentioned, the three who were recently admitted by the Bishop of London to the ministry of the church of England in Whitehall Chapel, and another, of whom I have authentic information that he is preparing to abandon his idolatrous church, it will appear that within only a short space of time, no less than TEN priests, of whom I happened to have heard myself, have been converted from Romanism.

Massachusetts Legislature.

Feb. 8.

Senate.—The Special joint committee on an order of yesterday, reported that the present legislature may be brought to a close on the 18th inst., and that it is expedient to have another session, to commence on the last Wednesday in May.

Feb. 10.

House.—The resolve for repairs of the State House, reported by the committee on Public Buildings, which recommends some external and internal repairs, with a provision that the expense shall not exceed $4500. Mr. Gibbens was of opinion that many of the repairs proposed, were not absolutely necessary to the preservation of the building, and he offered an amendment that the Sergeant at Arms be authorized to cause the Doric Hall and entries to be painted, and such other repairs made as he may deem necessary, at an expense not exceeding $500. Another amendment was offered, and accepted through the previous question being moved, which was to recommit the resolves, with instructions that the committee discriminate in the report, between what repairs are necessary for the preservation of the house and what may be considered matters of taste and that advertisements be issued for proposal.

Feb. 11.

Senate.—The order from the House, instructing the committee on the petition of Francis Jackson et al., to draft resolutions expressive of the sense which the Legislature entertain of the insults offered to Massachusetts in the attempt of the Representatives of the United States to fasten on J. Q. Adams the charge of subornation, of perjury and high treason, for having presented a memorial of the citizens of this Commonwealth, and that the Committee inquire whether the assault upon Mr. Adams is not one of a series of aggressions upon the rights and interests of the free States, on the part of the slave interest of the Southern portion of the United States, was read and adopted in concurrence.

The bill to repeal the Insolvent law was taken up, and after some debate was recommitted, with instructions to suspend its action while the Bankrupt law is in force.

House.—The resolve on the petition of the Trustees of Williams College, was taken up in the order of the day. It proposes to make an appropriation of $15,000 to this college. The House indefinitely postponed the whole subject, by a vote of 138 to 118.

Feb. 12.

House.—The question of a grant to Williams College came up again in a new form, and the House, by yeas and nays, ordered the committee on the subject to inquire into the expediency of granting $12,000 to that institution—149 to 112.

Summary of News.

Remains of the President.—We learn, says the New York Journal of Commerce, from Captain Jepson, of the schooner Mokina, from the Cape de Verd Islands, that the stern boat of the ill-fated steamer President, and also several water casks bearing her name, had been picked up and carried into St. Nicholas.

There has been a great freshet at Albany and in its vicinity. People passed to and from the Eagle Tavern in boats. The Utica and Schenectady Rail Road was flooded for miles, and much injured. The travel upon it was completely obstructed. The Hudson was open for navigation to New York.

The Post Master General has made satisfactory contracts with the Stonington and Providence Railroads, for the transportation of the great Southern mail every day in the week between New York and Boston—and also, with the Worcester Road for mail service between Boston and Worcester.

It is said that Santa Anna has given orders for 20,000 men to be raised to march against Texas. Intelligence is also received that General Paradez, hitherto a partizan of Santa Anna, is getting up a revolution in the north to overthrow the ruthless tyrant.

A Wisconsin editor acknowledges the receipt of Congressional documents "in advance of the mail" in consequence of a flock of wolves chasing the post-rider across the prairies.

The bill requiring the Banks in Ohio to resume on the 4th of March, has passed the House. It had previously been passed in the Senate.

Amos Kendall, having purchased about a hundred acres of land adjoining the city of Washington, and built a small frame house upon it, proposes devoting a portion of his time to the pen, and another portion to manual labor on his farm.

Dickens asked the first man who boarded the Britannia, and welcomed him to America, "where Bryant lived?" This sounds a little like the story of the Scotch peasant girl, who arriving at the turnpike gate nearest Glasgow, knocked and enquired, "is this Glasgow?" and on being answered yes, asked, "is Peggy in?"

Mr. Robert Willis, lately of New York, stepped out of a car on the railroad near Newark, upon the platform. The car, at the instant, turned a curve, threw him against a post some fifteen feet down the bank, and injured him so severely that he died after five or six hours.

The Unitarian Meeting-House in Chelmsford was destroyed by fire yesterday morning, between 12 and 1 o'clock. Supposed to be the work of an incendiary.

The town of Gilmanton, N. H. have chosen Messrs. Thomas Adams, Jr., Caleb Webster, and S. L. Greely, a committee to prosecute at the expense of the town, any person who may sell spirit near the place of the next annual town meeting, without license.

The Secretary of the Navy has given instructions to the commandants of the several Navy Yards to supply the crews of the public vessels going out on a cruise, with the Bible, one copy to each mess.

A newspaper is published at Rockville, Ind., one page of which advocates Whig doctrines and another Democratic. The paper is called the "Olive Branch." It has two editors, one Whig and one Democratic.

A little child three years old, son of Mr. John Hall, at New-Haven, died on the 1st inst. in consequence of putting his mouth to the spout of a tea-kettle and inhaling the steam.

The University at Galveston, (Texas) has 90 students. There are four Protestant congregations in the city, and three meeting-houses are in progress. The Theatre has been recently converted into a house of business instead of amusement.

Marriages.

By Rev. Mr. Stow, Mr. George W. Chipman to Miss Annis J. Lane.

In Marblehead, Feb. 13, by Rev. Mr. Dean, Mr. Jonathan Blaney to Miss Ann M. Lord.

In Methuen, 17th inst. by Rev. Mr. Field, Mr. Joseph J. D. McNeal of Lowell, to Miss Betsey B. Ditson of M.

Deaths.

In Cranston, R. I. Rev. Jonathan Knight, 82, a soldier of the revolution.

In Winsted, Ct. Capt. Zebina Smith, a revolutionary pensioner, 82.

In Washington, Mrs. Jane, consort of Wm. Gadsby, of the National Hotel, 32.

Poetry.

The following stanzas, the editor of the Emancipator and Free American, from whose paper we copy them, informs us, were written by a young lady, not yet fifteen years old. She deserves a medal.

Columbia.

"Columbia! yes, thy sons are proud,
True heirs of Freedom's glorious dower;
For never here has knee been bowed
In homage to a mortal power;
No, never here has tyrant reigned,
And never here has thought been chained?"
LADIES' MAGAZINE.

But art thou, still, my country, free?
The land which heaven-born Liberty
Hath honored with her name!
No! from the South there comes a cry,
Where foul oppression's victims lie
In bondage, woe and shame.

The land the Pilgrim Fathers trod,
The highly favored land of God,
Is sunk in infamy:
E'en on this consecrated soil
Afric's three millions hopeless toil,—
For Freedom vainly sigh.

No pity warms the Oppressor's heart,
But deeper still he drives the dart,
And binds the chain more fast,
Till, worn with misery and grief,
The injured captive finds relief
In heaven, a home at last.

Arise! ye children of the light,
And tear away this withering blight
That mars your country's fame.
O! wipe away vile Slavery's stains!
Strike off the fettered negro's chains,—
Your everlasting shame.

Kind Heaven will your efforts bless,
And crown your labors with success,
Restore lost Liberty;
And then shall Freedom's banner wave
Triumphant o'er Oppression's grave,
And every slave be free!

Boston, Jan., 1842. FRANCES ADELAIDE.

For the Christian Reflector.

The Sabbath.

BY C. W. DENNISON.

Hail! sacred day, whose rising light
Gilds the fair portals of the sky;
Sweet are thy rays to Zion's sight,
And welcome to the hosts on high.

There is no day, my soul, like this,
In all the days that mortals share;
It points us to the world of bliss,
And to the gulf of dark despair.

Hallowed be all its hours to me,
Its word of life, its songs of praise;
I would, O God, look up to Thee,
Low at Thy feet this best of days.

This day proclaims my buried Lord,
His glorious triumph o'er the grave,
It leads me to His precious board,
And to the dear baptismal wave.

Long be the day to mortals given!
Long may its incense upward rise!
Millions may it prepare for Heaven,
The endless Sabbath of the skies.

Life's Likeness.

Written in imitation of the poetry of the 17th century.

Life is—what?
It is the shooting of a star,
That gleams along the trackless air,
And vanishes, almost ere seen, to naught,
And such is man—
He shines and flutters for a span,
And is forgot.

Life is—what?
It is the vermeil of the rose,
That blossoms but till the bleak wind blows,
Then all entombed in sweets, doth fade and rot,
And such is man—
He struts in bravery for a span,
And is forgot.

Life is—what?
It is a dew drop of the morn,
That, quivering, hangs upon the thorn,
Till, quaffed by sun-beams, 'tis no longer aught,
And such is man—
He's steeped in sorrow for a span,
And melts, forgot.

Life is—what?
A stone, whose fall doth circles make,
On the smooth surface of the lake,
Which spread till one and all forsake the spot,
And such is man—
'Midst friends he revels for a span,
And sinks—forgot.

Life is—what?
It is a bubble on the main,
Raised by a little globe of rain,
Whose heir destroys the fabric it has wrought,
And such is man—
Swelled into being for a span,
And broke, forgot.

Life is—what?
A shadow on the mountain's side,
Of rock, that doth on ether ride,
Driven by the northern gale, with tempest fraught,
And such is man—
He hangs on greatness for a span,
And is forgot.

Life is—what?
It is the sound of cannon near,
Which strikes upon the startled ear,
And ceases ere we can distinguish aught,
And such is man—
He frets and blusters for a span,
And is forgot.

Life is—what?
It is the swallow's sojournment,
Who, ere the summer's robe is rent,
Flies to some distant bourne, by instinct fraught,
And such is man—
He rents his dwelling for a span,
And flits, forgot.

And is this—life?
O yes! and, had I time, I'd tell,
An hundred shapes more transient still,
But, whilst I speak, fate whets his slaughterous knife,
And such is man—
Whilst reckoning o'er life's little span,
Death ends the strife.

Obituary.

For the Christian Reflector.

Mrs. Wealthy Ann Powers,

Wife of Mr. W. E. Powers, died at Richland, Mich., on the 25th. of Nov. 1841, aged 23. Mrs. Powers was daughter of Dea. J. Briggs, of R. and granddaughter of the late Elder J. Briggs of Athol Mass., and on the maternal side, of the late Elder Elisha Andrews of Hindsdale, N. H. She was born in Pelham, Mass, Feb. 10th, 1818, from which place she, with her parents, removed to Michigan in the summer of 1831.

In 1833, she was married to Mr. Powers, and removed to Ohio, where she resided about one year, when in consequence of misfortunes in business, she with her husband returned to Michigan, where she resided until her death.

Mrs. P. was from a child amiable and intelligent, and possessed a degree of maturity far in advance of her age, and was universally beloved by all her acquaintances. Although she was all that could be looked for, in a child in this sinful world, she was not insensible to her situation as a lost sinner, but was the subject of early religious impressions and a deep conviction of her need of a Saviour. At about fifteen she embraced the Lord Jesus Christ, and united with the Baptist church; since which she has always lived in accordance with her profession, and has now proved by a happy death, that she did not believe in vain.

Her disease, a gradual decline, originated in the measles and lung-fever with which she was afflicted during her residence in Ohio. About two months previous to her death, she was called to part with her only child, a lovely babe of ten months. For some time, it had been a hard struggle to part with her babe; but she was at length enabled to leave it with God, and soon God took it to himself. After the corpse of her child was laid in the coffin, some friend while viewing its smiling features observed, "it seems too good for the grave." She replied, "it is not too good for God." Her mother who was with her during her illness, in writing to a friend, says, "I never knew her more animated in conversing upon the goodness of God, than the day her child lay dead in the house." "Who," she would ask, "would not give up their children to God, when they know that he is too wise to err and too good to be unkind."

Her confidence in God increased, as her prospects of recovery diminished. Her reason was clear to the last; this enabled her to receive and enjoy the visits of a large circle of pious friends, who often called to pray and sing with her, and always retired richly feasted with her heavenly conversation, and feeling that the chamber where the pious die, is in immediate contiguity to heaven.

She took each of her friends by hand, appropriately addressed them and bade them farewell, constantly dwelling on her favorite theme "the glories of heaven." After which, to use the language of an eye witness, "she fell asleep, rather than died, not to awake until the call of the archangel's trumpet."

The funeral was attended at the Presbyterian meeting house on the following Sabbath; the sermon was preached by the Rev. Mr. Bailey, Baptist minister, from Gen 18: 25. "Shall not the Judge of all the earth do right." This text had been selected by Mrs. P. some time before her death, and afforded a theme for a discourse of the most sublime and exalted character. The sermon was followed by an address from the Rev. Mr. Clark, Presbyterian minister, in which he gave a brief history of the life, and Christian experience of the deceased.

The hymns sung on this occasion were

"Why do we mourn departing friends?"

and

"Sister, thou wast mild and lovely,"

At the grave,

"Sister thou hast gone before us."

In the death of this young woman the neighborhood have lost one of their most beloved number, the church one of its most devoted members, and the husband is left to mourn the loss of a valuable companion; while the parents, with a large circle of relatives, feel that a deep wound has been inflicted; but the Judge of the whole earth will do right.

The Family Relation

For the Christian Reflector.

Family Societies.

I have frequently thought that if some plan could be devised by which the moral influence of religious families could be combined, and thus brought to bear directly on the cause of Christ, it would be of service to mankind. It is true we have a large number of societies for the improvement of the world already. Still it seems to me that the field here pointed out is not occupied as it should be. It is as significant to say here, as it was of old, "much land remains to be possessed."

I need not enter into a detail of the plan I suggest, as the idea of it must be sufficiently obvious to thinking minds. Let every parent and guardian judge for himself what circumstances require in the organization and prosecution of such societies. It is perfectly evident that almost every Christian family can be used more directly than it is to advance the Redeemer's kingdom. How many idle hours might be saved! How often the foolish play might be made a useful one! How many latent talents might be brought forth from the rubbish of childish sports! Let the habit of talking—giving—doing for the good of others be early implanted in the mind of a child, and what blessed fruits may be gathered from it in riper years! To accomplish this, make the machinery of moral effort familiar to the young mind—train it up to systematic diligence in learning to relieve the suffering—and thus make the family circle attractive by holy efforts, adapted to the expanding intellect a holy God has made.

A worthy friend of mine, formerly the commander of a packet between New York and Havre, (Capt. Edward Richardson, now General Agent of that noble Institution, the American Seaman's Friend Society,) informed me that he endeavored to adapt his religious labors on ship-board to the character of those on board, and to the structure of his vessel. He held what might be called his three kinds of meetings. The cabin has its church—the steerage was the vestry—and the forecastle was the private house. The church meeting or general assembling, took place on the Sabbath. The inquiry or experience meeting might be held in the vestry during the week; and the private house was opened for a village prayer meeting, as occasions required. Thus, it will be seen, every class on board was reached, and a hallowed influence, with God's blessing, exerted over the whole.

In some such way, as far as practicable, I would have the Christian family arranged—leaving it to the good sense of parents and friends to enter into *minutia* as the providence of God should direct.

A FATHER.

Miscellany.

For the Christian Reflector.

War with England.

UNNECESSARY, AND EASY TO BE PREVENTED.

I have glanced at some of the evils to be expected from such a war; and, if it would inevitably occasion such waste of property, such havoc of human life, such danger to our liberties, such sufferings to hundreds of thousands, such injury to morals and religion, to all the enterprises of benevolence and reform, to the dearest interests of two worlds, I may well ask, what can tempt these nations to leap into such an ocean of blood, and crime, and misery?

I anticipate the answer of every right-minded reader. 'You deprecate war, but ask how it can be avoided in a case like the present? I will tell you how it might have been prevented by Christian means used in season. Not by extinguishing the passions which threaten it; for those passions will, every one of them, live as long as human nature does, in the millennium as truly as now. Not by training both nations to such habits of justice and candor, as would lead them to decide aright every question of this sort; for a community even of saints would be biassed in favor of their own side. Nor yet by choosing the right kind of rulers; for men in power, good or bad, will be sure, in a government like ours, to follow the supposed wishes of the people. All these devices would be important in their place; but our only security lies in forming such a public opinion as shall actually discard the war method of settling disputes between nations, and compel them to employ for the purpose pacific expedients alone.

Here is the great work to be done; and had Christians done it aright ages ago, we should have had no more fear of a war with England in adjusting our present difficulties, than individuals among us have of duels for the adjustment of theirs. Had the millions of professed Christians in England and America imbued their own minds with the spirit of the gospel on this subject; had they infused its principles of peace into all under their control or influence; had they done the utmost in their power by precept and example, through the pulpit and the press, to leaven the entire mass of minds with pacific sentiments; the rulers of these nations would not have dreamed of war for the settlement of the disputes now pending between them, but would have devised other and far better expedients. Such expedients are as possible between nations as between individuals; and had an international tribunal, resembling our codes and courts of law, been established in season, it would easily have prevented or adjusted our present difficulties with England, and might have kept the peace of all Christendom for ages to come.

"Be it so; but we have no such tribunal as yet; and what shall we do in the present case?"—There are ways enough besides war; negotiate or refer.

"We have already done both."—Then repeat them both.

"So we have, these twenty years or more, but without success."—Better do so twenty, fifty, a hundred years longer, than go to war.

"Perhaps so, if we could with honor; but I fear we can't without national disgrace; and that would be worse than war."—What! Christian nations disgraced by persevering year after year, generation after generation, in pacific, Christian methods for the settlement of their disputes! Disgraced by this slight conformity to the gospel they profess to take for their guide! *Such* disgrace worse than all the unutterable atrocities and evils of war!!

"But what would you have us do? Submit to insult and aggression without an effort at prevention or redress?" The old plea of necessity, just as if there were no other means than war for vindicating our rights, and redressing our wrongs. There *are* such means; and these means we would have nations employ instead of the cannon and the sword. We do not ask them to relinquish their rights, but simply to use Christian means for maintaining them.

"But will such measures, any thing short of war, prevent continued, increasing encroachments? If we do not show a determination to repel the British from the disputed territory; if we do not keep our bayonets pointed to their breasts, will they not, after getting what they now claim, come and demand all Maine, nor stop till they bring the whole country under their sway once more?" A very common, but utterly fallacious mode of reasoning. The methods of war, its taunts and reproaches, its menaces and defiances, its deeds of violence, bloodshed and devastation, are the chief provocatives, rather than preventives, of encroachment and oppression. The brutes themselves might teach us better logic. Provoke even a dog, and he will come upon you in wrath; but treat him kindly, and he will become your willing and devoted servant.

"I grant that war is a miserable way of settling such disputes; but, in the present state of the world, how can England and America adjust theirs without war?"—By negotiation, arbitration, or some other pacific expedient. Fight as long as you please, you must, sooner or later, come to these expedients as the only possible way of settling them; and you may as well resort to them before fighting as after it.

"True,—if England would; but, if she will not, what can we do?"—England protests against war quite as much as we; and, had either party treated the other not in the war way of suspicion and reproach, of menace and defiance, but on the lowly principles of the gospel, their difficulties would years ago have been brought to a satisfactory adjustment. We ask only what is right; England herself asks no more; both profess alike to inquire merely what is right; and I must think that a small share of reciprocal confidence, kindness and concession would long ere this have brought the matter to an amicable issue.

"I can't think so well of England, the oppressor of our fathers, the plunderer and enslaver of India, grasping after wealth and power all over the world. I verily believe she is determined not to relinquish her claim to the disputed territory; and I am sure we never shall ours; and, if so, how can we settle the dispute without war?"—Without war!—just as if war would settle it! But how? Does the sword ever settle such disputes? Never. The parties invariably stop fighting before they dream of settling their quarrel, and then despatch plenipotentiaries—a *peace* measure, after all,—to negotiate a treaty of peace. Suppose we should go to war about the disputed territory, would that settle the dispute? No; it would just aggravate the difficulties of the case. There is no logic in bullets and bomb-shells; the butchery of millions on the disputed territory could not throw a ray of new light upon a single point of that controversy; and the parties, after all, would be obliged, for the final adjustment, to employ the very means that might be used far better before fighting than after it.

What wisdom this of war!—a wisdom fairly on a level with madmen and tigers. And this is national honor, the idol of civilized Christian nations, that bids them set the people to butchering one another by scores and hundreds of thousands, just to make it honorable for rulers to meet and amicably adjust their own difficulties! And the people then throw up their caps, and shout their hurrahs to the men who have slaughtered them like cattle!

ERASMUS.

The Greek Prepositions.

Pedobaptist.—Your remarks respecting the inconsistency of translating *en with* appear very appropriate. Indeed I see no good reason why this preposition should be translated *in* in the phrases "*in Jordan*"—"*in the wilderness,*" and *with* in the phrases *with water—with the Holy Ghost*. It appears to me that it would have *been* appropriate, if it had been translated *in* water—*in* the Holy Ghost; but very inappropriate, if it had been translated *with* the Jordan, etc. Still I am very far from admitting that *en* always signifies *in*, for frequently it signifies *at*, *with*, *by*, etc. But as you have referred to the baptism of Christ and the Eunuch, and placed a considerable stress on the literal import of the Greek preposition *eis* to prove that they were immersed, and that immersion only is baptism, and passed over the preposition *ek*, and especially *apo*, I would call your attention to this subject again. You know that the literal import of *apo* is *from*, and *eis* is very frequently rendered *to*, *near*, or *unto*.—Now if John and Christ came only (*apo*) *from* the water, it is evident that they went only (*eis*) *to* it. Hence "Philip had no occasion to go farther with the Ethiopian nobleman than John did with our Saviour in order to the administration of baptism. It is reasonable, then, to understand the *eis* and *ek* of Acts 8: 38, 39, as signifying precisely what is indicated by the *apo* of Matt. 3: 16." Now if *eis* signifies *to* in this baptism of the Eunuch, then *ek* must signify *from*; for "wherever *eis* and *ek* correspond to each other," says Mr. Ewing, "the extent of the one must measure the extent of the other." Hence Pedobaptists say that it is evident, that Christ and John, Philip and the Eunuch went down only to the water, to attend to the administration of this ordinance.

Baptist.—My friend, this argument is built upon the supposition that *apo* is the only key that will unlock the meaning of the preposition *eis*, *en*, and *ek*, used in connection with the verb baptizo. Now, you will not deny that the primary, usual signification of the preposition *en* is, *in*, *ek*, *out of*, *eis*, *into*, and of the verb *baptizo* immerse. Hence the primary, usual import of these three prepositions and the verb are decidedly in our favor. Is it not incredible and even absurd then, to suppose that the Spirit of inspiration would use these three prepositions, and the verb itself, in an *unusual sense*, when there were other words better suited to his purpose, if he did not design to express immersion? Now, what can be more preposterous, than to *attempt* to set aside the primary, literal import of the verb baptizo, and the prepositions *en*, *eis*, and *ek*, used in connection with it, in order to make them all conform to the usual import of the preposition *apo* used in the account of the baptism of our Saviour. Now, that *apo* is frequently and correctly translated *out of* is evident from the following passages. Matt. 14: 29, And when Peter was come (*apo*) *out of* the ship, etc. Luke 8: 2, Mary called Magdalene, (*apo*) *out of* whom went seven devils, etc. Read also verses 12: 38, Luke 2: 4. But, if we admit that it always signifies *from*, it does not militate against immersion. It is very common in speaking of a baptismal scene, to say they came up *from* the water, but this neither proves nor implies that they were not previously *in* the water, for *that* is generally understood though not expressed. "*Apo*," says Mr. Carson, "signifies the point of departure from an object, but that point may be in any part of the object to which there is access. If the object be impenetrable, it must be from the edge, but if penetrable the departure may be from any part of it. If a fowl, on the opposite side of the river, or in the middle of it, take wings, and flying across alights on the hill, we say it flew from the river, just the same as if it had commenced its flight on this side." It is a common saying that this or that "merchant has just come or returned *from* New York with new goods." Now, though strictly speaking, this expression takes him only from the edge of the city, yet its general import is, that he came *out of* the city, unless he states, that he did not go *into* it. It is in this manner that *apo* is sometimes used to denote *out of*. Now *apo* does not invariably indicate or signify *from*, nor does it determine the import of *eis* to mean *to* when corresponding to it. The following passage will illustrate this fact. "Then went the devils (*apo*) *from* the man, and entered (*eis*) to or *near* the swine." Luke 8: 33. But what did they *enter*? Nothing surely, unless they entered (*eis*) *into* the swine. But in v. 30, it is said the devils entered (*eis*) *into* the man. Now instead of *apo's* indicating that *eis* means *to* in this phrase, *eis* requires *apo* to mean *out of* or *out from*. From what we have said, it is evident that even the use of *apo* in its usual sense does not interfere with or contradict the use of the verb baptizo and the prepositions named, in their literal sense. But even if it did that, it would be absurd to suppose that the usual import of *apo*, thrown into one scale, would outweigh the primary import of baptizo and the prepositions *en*, *eis* and *ek* cast into the other. Now as *eis* generally signifies *into*, it can not invariably signify *to;* hence being *indefinite*, it cannot require *ek*, which is *definite*, to mean *from*, for the indefinite cannot limit the definite. But *ek* always means *out of*. Hence we will reverse your demonstration. "Wherever *ek* and *eis* correspond to each other, the extent of the one must measure the extent of the other." Hence as *ek* signifies *out of*, in the baptism of the Eunuch, *eis* must signify *into*. For if they came *out of* the water, they must have gone *into* it. This position we are confident cannot be overthrown; for the definite in this case must limit the indefinite.

Pendleton on Baptism.

Communication with Slaves.

[The following is an extract from the address of the Anti Slavery Convention of the State of New York, recently held in Peterboro. It is from the pen of Gerrit Smith.]

The doctrine obtains almost universally that the friends of the slave have no right to communicate with him—no right to counsel and comfort him. We have, ourselves, partially at least, acquiesced in this time-hallowed delusion:—and now, that God has opened our eyes to our great and guilty error, we feel impelled to make public confession of it; to vindicate publicly our duty to be your advisers, comforters and helpers; and to enter upon the discharge of that duty without delay.

Why do abolitionists concede, that their labors for the slave must be expended directly upon his master; and that they are to seek to improve the condition of the one, only through favorable changes wrought in the mind of the other? Is it not because they are not yet entirely disabused of the fallacy, that slavery is a legitimate institution? that it is right; that it creates rights in the slaveholder, and destroys rights in the slave? Were they as they should do, to regard slavery in the light of a sheer usurpation, and none the less such for the hoariness of the abomination; they would have as little respect for the protest of the man-stealer against the direct agency of others upon his stolen property, as they would for the protest of the horse-stealer against a similar liberty with his stolen property. With a vision so clear, they would no more acknowledge a possible acquisition or loss of rights by theft in the one case, than in the other. The same rights, which the slave had, before he "fell among thieves," he has now; and amongst them is his right to all the words of consolation, encouragement and advice, which his fellow-men can convey to him.

To make the abolitionist most odious, he is charged with the supposedly heinous, and almost matchless offence of communicating with the slave: and the abolitionist, instead of insisting on the right to do so, and instead of publicly lamenting the great difficulties in the way of practising the right, impliedly disclaims it, by informing his accusers, that the abolition doctrine is to address the master, and not the slave. No slaveholding sophistry and blustering could obtain such a disclaimer from Paul. That heaven-directed apostle not only himself communicated with the slave on the subject of his slavery, but directed others to do so. He declared it to be as well the duty of Timothy and Titus, as of himself: and far was he from conditioning the duty on the consent of the master. Paul carried out more fully and fearlessly than the modern abolitionist the doctrine that the slave is a man, and not a chattel. He wrote to slaves: and, in doing so, implied not only that they are beings to be reasoned with, but that it is their duty, and therefore right, to read the Scriptures, of which his writings to them constitute a part. Indeed, he expressly commands them to read his epistles. That he did not acknowledge the rightfulness of subjecting one man absolutely to the will of another man, is manifest from his saying to slaves: "be not ye servants to men." This injunction forbids their rendering any service incompatible with the claims of God; and forbids that they should suffer even their masters to invade the sacred precincts of conscience.

Although much has been gained by the bold positions that abolitionists have taken, much also has been lost by their timidly hesitating to take other positions, which, if bolder, are not less truthful or advantageous. When the abolitionists first demanded that the Amistad captives should be set free, few were found to respond to the justice of a demand, in which our whole nation now acquiesces. The Northern press, with few exceptions, pronounces the recent insurrection on board of the Creole, to be justifiable and heroic. But had this insurrection occurred before that on board of the Amistad, scarcely any other than an abolition newspaper would have failed to denounce and stigmatize it.

No less extensive conquests of public opinion will be achieved by the future instances of our intrepidity. Let abolitionists fully and solemnly utter the doctrine, that they are bound to enter into and maintain all practicable communications with the slave; and the candid and intelligent will not only respond to it, but, ere they are aware, they will have been carried along by its trains of consequences and influences to the conviction, that the abolitionist has a perfect moral right to go into the South, and use his intelligence to promote the escape of ignorant and imbruted slaves from their prison-house. The motto of abolitionists, as well as of our Commonwealth, should be, "higher:" and they should feel, that unless they are continually rising higher and higher in their bold and righteous claims, all the past attainments of their cause are left unsure.

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Jan. 12. tf

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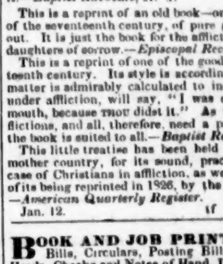

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GOOD BARGAINS, in Broadcloths, Cassimeres, Sattinetts, Doeskins, Ladies Cloths, Pilot Cloths, Beaver Cloths, Silk Velvets, Vestings, of all kinds. Tailors Trimmings, and other goods can be obtained at No. 33 Washington street, by the piece or at retail. Purchasers in any quantity, are invited to call, as they can depend upon finding a great assortment of woolen goods, which will be freely shown, and offered at as low prices, as at any other store whatever. LYMAN C. GASKELL. jan. 2

DR. JAYNE'S EXPECTORANT.
THIS INVALUABLE MEDICINE IS daily effecting some of the most astonishing and wonderful cures that has ever been known. All who have used it for Asthma, Cough, Spitting of Blood, Whooping Cough, Croop or Hives, Consumption, Chronic Pleurisy, Hoarseness, Pain and soreness of the Breast, difficulty of Breathing, and every other disease of the *LUNGS* and *BREAST*, can and do attest to its usefulness, *BRONCHITIS*, a disease which is annually sweeping thousands upon thousands to a premature grave, under the mistaken name of *CONSUMPTION* is always CURED by it.
The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is an inflammation of the fine skin which lines the inside of the whole of the wind tubes or air vessels, which runs through every part of the lungs.—This Expectorant immediately suppresses the cough, pain, inflammation, fever, and difficulty of breathing, and produces a free and easy Expectoration, and a cure is soon effected.
It always cures Asthma—two or three large doses will cure the *CROUP* or *HIVES* of Children, in from fifteen minutes to an hour's time. It immediately subdues the violence of Whooping Cough, and effects a speedy cure. Hundreds who have been given up by their physicians as incurable with *CONSUMPTION*, have been restored to perfect health by it.
Read the following from Rev. Professor MAGINNIS:
Hamilton, N. Y., Oct. 8th, 1841.
MR. J. J. FOOTE,—Dear Sir, I cheerfully add my testimonial to the numerous recommendations of Dr. Jayne's medicines, which have already appeared. I have found his Carminative successful in my family, in cases where all other means had failed. I have also used with decided benefit his Expectorant. I would not be without either of these medicines in my family for any consideration.
I have the gratification of a personal acquaintance with Dr. Jayne. He is an exemplary member of a Baptist church in Philadelphia, and sustains a high reputation in that city as a regular and skilful physician.
J. S. MAGINNIS,
Prof. in Hamilton Lit. & Theol. Seminary.
From Ebenezer Webster, of Providence, R. I.
A CARD.—I give the following facts, that all interested may be benefited by the operation.
I am sixty-four years of age, have been four years very seriously afflicted with the ASTHMA, have tried several physicians, and taken many 'certain' cures all of great expense, and without any essential advantage. For two years I was not able to pass the whole of a night in my bed. On consulting Dr. Wadsworth, of this city, about my case, he advised me to take Dr. JAYNE'S EXPECTORANT. This medicine operated as he told me it would do. I have taken five bottles of it. I can now lay comfortably all night, am free from the tightness of the lungs and weakness of the stomach, which so dreadfully distressed and reduced me. In short, life had become fairly burdensome to me. Now I enjoy it, though I am not entirely free from other infirmities attendant upon old age. EBENEZER WEBSTER.
Providence, Oct. 26, 1841.
For sale at wholesale and retail by SYMONDS & WHEELER, Agents for Dr. D. Jayne, No. 231 Washington St. (under Marlboro' Hotel). Also, by Carter & Wilson, corner of Hanover and Portland streets, Boston. Jan. 12.

RUBBERS AT REDUCED PRICES.—A prime lot of Men's and Women's figured and plain Rubber Shoes, just received and for sale at the lowest prices, by the case, dozen, or single pair, at W. L. HOUGHTON'S, 85 Court street. jal

LOW PRICED CLOTHS.
LYMAN C. GASKELL, No 33 Washington street, has just received some *low priced* Mixed, Blue, Black, and Green BROADCLOTHS—excellent for *every day* wear. Also, Cassimeres as low as 75 cents per yard—Vestings, &c., together with finer goods, making a perfect assortment—Wholesale and Retail. jal

VALUABLE AND HIGHLY RECOMmended School Books. Greenleaf's National Arithmetic, 8th improved sterotyped with a Key, for teachers only; Smith's Class Book of Anatomy, explanatory of the first principles of human organization, sixth ed. revised, enlarged and stereotyped; Classical Reader, intended for the use of the higher classes in public and private Seminaries; Parker's Progressive Exercises in English Composition, thirty first stereotyped ed; Alger's improved edition of Murray's English Grammar, English Exercises, Pronouncing English Reader, and Introduction to do; Boston School Atlas, embracing a Compendium of Geography, twelfth stereotyped ed; Adams's Geography and Atlas, 17th improved ed; Fowle's Geography and Atlas; Walker's Boston School Dictionary, best edition; Zeuner's Musical Manual, for Sabbath Schools and Conference Meetings.
☞ The Publisher respectfully solicits the attention of Teachers, School Committees, and all interested in the cause of Education, to this list of School Books,—copies of which will be furnished for this purpose, with a view to their adoption, without charge.
Also, constantly on hand, a large assortment of all School and Classical Works in general use, which will be sold on reasonable terms, at wholesale and retail, by JOHN MARSH, 77, Washington st. tf jan1